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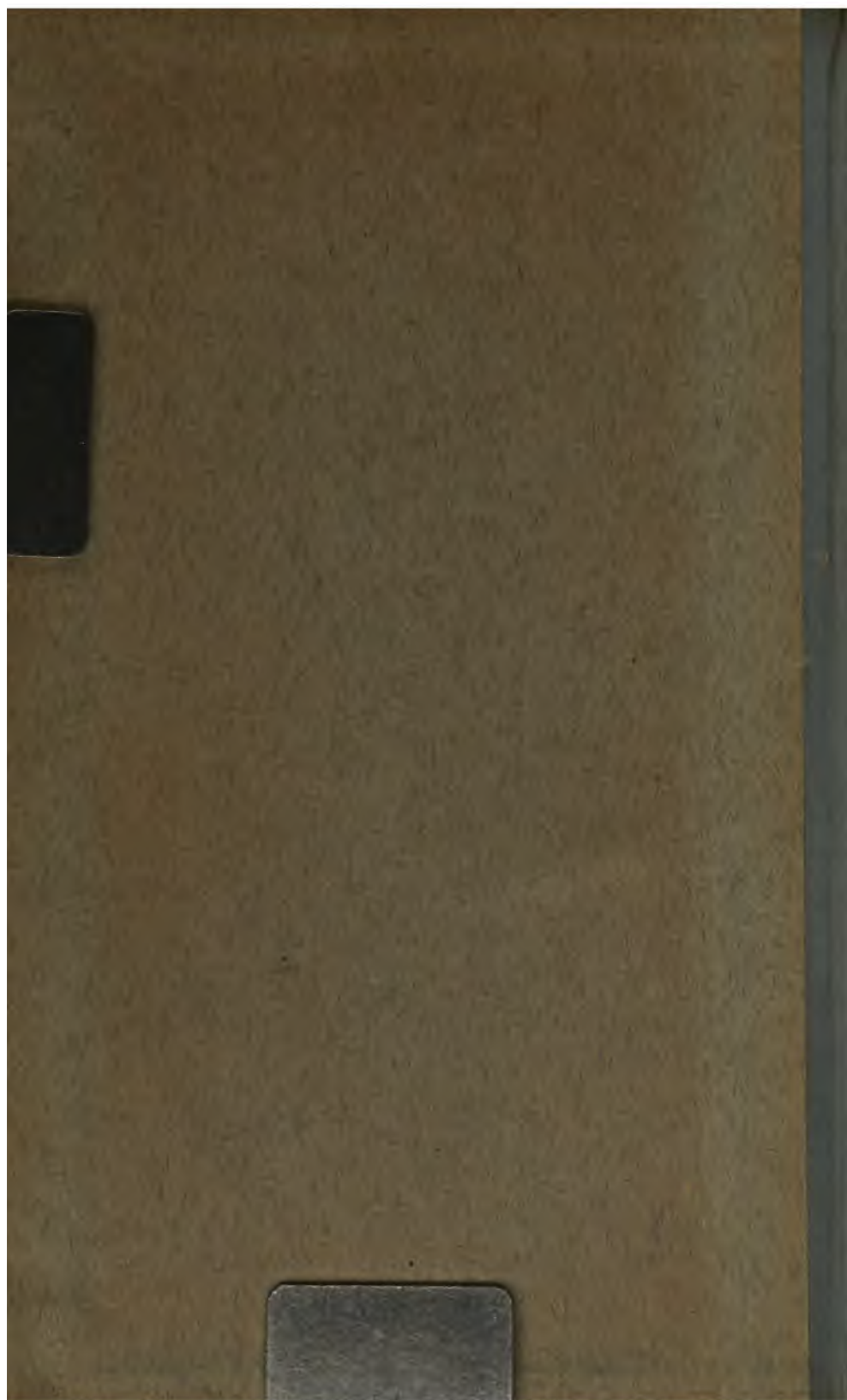
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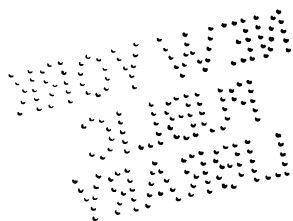




James M. Freeman

Orange Nf.

May 31 1856



JOURNALS
OF THE
GENERAL CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH.

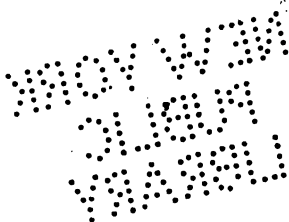
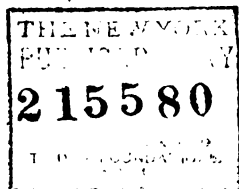
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OF THE
METHODIST EPISCOPAL CHURCH,

HELD IN THE CITY OF BALTIMORE,

1840.

PUBLISHED BY ORDER OF THE CONFERENCE.

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LIST OF DELEGATES BY CONFERENCES.

NEW-YORK CONFERENCE—Nathan Bangs, Phineas Rice, Fitch Reed, Peter P. Sandford, Marvin Richardson, Samuel Luckey, Nicholas White, Charles W. Carpenter, Daniel Ostrander, Joseph Holdich.

NEW-ENGLAND CONFERENCE—Jotham Horton, Joseph A. Merrill, Orange Scott, Phineas Crandall, Frederick Upham, E. W. Stickney, A. D. Merrill.

MAINE CONFERENCE—Ezekiel Robinson, Moses Hill, William O. Larrabee, Daniel B. Randall, R. C. Bailey.

NEW-HAMPSHIRE CONFERENCE—Jas. Templeton, Schuyler Chamberlain, John F. Adams, C. D. Cahoon, Elihu J. Scott, Jared Perkins.

TROY CONFERENCE—Tobias Spicer, Noah Levings, Charles Sherman, J. B. Houghtaling, Sherman Minor, Truman Seymour.

PITTSBURG CONFERENCE—Charles Cook, Thomas M. Hudson, Robert Hopkins, James G. Sansom, Geo. S. Holmes.

ERIE CONFERENCE—Billings O. Plimpton, Hiram Kingsley, John Chandler, David Preston, John C. Ayres.

BLACK RIVER CONFERENCE—George Gary, E. Baker, S. Chase, John Dempster.

ONEIDA CONFERENCE—George Harmon, Elias Bowen, George Peck, Zechariah Paddock, Joseph Castle, D. A. Shepherd.

MICHIGAN CONFERENCE—Adam Poe, Henry Colclazer, John H. Power, Elijah H. Pilcher, James M'Mahan.

GENESEE CONFERENCE—Asa Abell, Glezin Filmore, A. N. Filmore, John Parker, Jonas Dodge, Manley Tooker.

OHIO CONFERENCE—William H. Raper, William B. Christie, Jacob Young, Samuel Hamilton, George W. Walker, Leonidas L. Hamline, John F. Wright, Robert O. Spencer.

MISSOURI CONFERENCE—Andrew Monroe, Jesse Green, Thomas Johnson.

ILLINOIS CONFERENCE—Peter Akers, Peter Cartwright, Samuel H. Thompson, Hooper Crews, John Clark, John T. Mitchell.

KENTUCKY CONFERENCE—Joseph S. Tomlinson, Henry B. Bascom, I. Stamper, Thomas N. Ralston, Geo. W. Taylor.

INDIANA CONFERENCE—Allen Wiley, E. R. Ames, Calvin W. Ruter, Augustus Eddy, Aaron Wood.

HOLSTON CONFERENCE—S. Patton, E. F. Sevier, T. K. Catlett.

TENNESSEE CONFERENCE—Robert Paine, Fountain E. Pitts, John B. McFerrin, A. F. Driskill, S. S. Moody.

ARKANSAS CONFERENCE—John Harrell, John C. Parker.

MISSISSIPPI CONFERENCE—John M. Holland, William Winans, B. M. Drake.

ALABAMA CONFERENCE—Wm. Murrah, Eugene V. Levert, Elisha Callaway.

GEORGIA CONFERENCE—Samuel K. Hodges, Lovick Pierce, Wm. J. Parks, Ignatius A. Few, Elijah Sinclair, George F. Pierce.

SOUTH CAROLINA CONFERENCE—William Capers, Charles Betts, William M. Wightman, Bond English, Hartwell Spain.

NORTH CAROLINA CONFERENCE—Hezekiah G. Leigh, M. Brock, James Jamieson.

VIRGINIA CONFERENCE—Thomas Crowder, John Early, William A. Smith.

BALTIMORE CONFERENCE—Samuel Brison, John A. Collins, John Miller, Stephen G. Roszel, Henry Slicer, Norval Wilson, Edwin Dorsey, John A. Gere.

PHILADELPHIA CONFERENCE—Solomon Higgins, Matthew Sorin, Henry White, Levi Scott, Joseph Lybrand.

NEW-JERSEY CONFERENCE—Charles Pitman, Richard W. Petheridge, Manning Force, Isaac Winner, John S. Porter.

GENERAL CONFERENCE, 1840.

At a General Conference of the Methodist Episcopal Church, held in the city of Baltimore, commencing on Friday, May 1, 1840, the Rev. Robert R. Roberts, Elijah Hedding, James O. Andrew, Beverly Waugh, Thomas A. Morris, Bishops of said church, being present, Bishop Roberts opened the Conference by reading a portion of the Holy Scriptures. After singing, prayer was offered by Bishop Hedding. Conference meets

The Assistant Secretary of the last General Conference, Thomas B. Sargent, was requested by the President to call the list of the delegates present, which was done, and the following brethren presented the necessary vouchers of their election, and took their seats, namely :—

1. NEW-YORK CONFERENCE.

Nathan Bangs,	Samuel Luckey,	Delegates present.
Phineas Rice,	Nicholas White,	
Fitch Reed,	C. W. Carpenter,	
Peter P. Sandford,	Daniel Ostrander,	
Marvin Richardson,	Jos. Holdich.	

2. NEW-ENGLAND CONFERENCE.

Jotham Horton,	Phineas Crandall,
Jos. A. Merrill,	Frederic Upham,
Orange Scott,	E. W. Stickney,
A. D. Merrill.	

3. MAINE CONFERENCE.

Ezra Robinson,	W. C. Larrabee,
Moses Hill,	D. B. Randall,
B. Jones.	

4. NEW-HAMPSHIRE CONFERENCE.

James Templeton,	Charles D. Cahoon,
S. Chamberlain,	Elihu Scott,
John F. Adams,	Jared Perkins.

5. TROY CONFERENCE.

Tobias Spicer,	J. B. Houghtaling,
Noah Levings,	S. Minor,
C. Sherman,	Truman Seymour.

Delegates present.

6. PITTSBURG CONFERENCE.

C. Cook,	Robert Hopkins,
T. M. Hudson,	J. G. Sanson,
George S. Holmes.	

7. ERIE CONFERENCE

B. O. Plimpton,	John Chandler,
H. Kingsley,	David Preston
John C. Ayers.	

8. BLACK RIVER CONFERENCE

George Gary,	S. Chase,
G. Baker,	John Dempster

9. ONEIDA CONFERENCE.

George Harman,	George Peck
Elias Bowen,	Z. Paddock,
D. A. Shepherd.	

10. MICHIGAN CONFERENCE.

A. Poe,	John H. Power,
Henry Colclazer,	E. H. Pilcher.

11. GENESEE CONFERENCE.

Asa Abel,	J. Parker,
G. Filmore,	Jonas Dodge,
A. N. Filmore,	M. Tooker.

12. OHIO CONFERENCE.

W. H. Raper,	S. Hamilton,
W. B. Christie,	L. L. Hamline,
Jacob Young,	J. F. Wright,
R. O. Spencer.	

13. MISSOURI CONFERENCE.

Andrew Munroe,	Thomas Johnson.
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14. ILLINOIS CONFERENCE.

P. Akers,	H. Crews,
P. Cartwright,	John Clark,
S. H. Thompson,	J. T. Mitchell.

15. KENTUCKY CONFERENCE.

J. S. Tomlinson,	J. Stamper,
H. B. Bascom,	Thomas N. Ralston,
George W. Taylor.	

16. INDIANA CONFERENCE.

A. Wiley,	C. W. Ruter,
E. R. Ames,	A. Eddy,
A. Wood.	

17. HOLSTON CONFERENCE.

S. Patton.

Delegates present.

18. TENNESSEE CONFERENCE.

Robert Paine, John B. M'Ferrin,
F. E. Pitts, A. F. Driskill,
S. S. Moody.

19. ARKANSAS CONFERENCE.

John Harrell, John C. Parker.

20. MISSISSIPPI CONFERENCE.

Wm. Winans, B. M. Drake.

21. ALABAMA CONFERENCE.

William Murrah, E. V. Levert,
E. Callaway.

22. GEORGIA CONFERENCE.

S. K. Hodges, L. Pierce,
W. J. Parks.

23. SOUTH CAROLINA CONFERENCE.

Charles Betts, Bond English,
Wm. M. Wightman, Hugh A. C. Walker.

24. NORTH CAROLINA CONFERENCE.

Moses Brock, J. Jamieson.

25. VIRGINIA CONFERENCE.

Thomas Crowder, John Early,
Wm. A. Smith.

26. BALTIMORE CONFERENCE.

Samuel Brison, S. G. Roszel,
John A. Collins, H. Slicer,
John Miller, N. Willson,
J. A. Gere.

27. PHILADELPHIA CONFERENCE.

Sol. Higgins, H. White,
Matthew Sorin, Levi Scott,
Joseph Lybrand

28. NEW-JERSEY CONFERENCE.

C. Pitman, Manning Force,
R. W. Petherbridge, Isaac Winner,
John S. Porter.

The Conference then proceeded to organize. John A. Collins was appointed Secretary, James B. Houghtaling and Thomas B. Sargent were chosen Assistant Secretaries. Bishop Roberts introduced to the Conference our bs-

Secretaries appointed.

Journal of General Conference, 1840.

Delegates from
British and Can-
ada Confer-
ences.

loved brethren, the Rev. Robert Newton, representative of the British Wesleyan Methodist Conference, the Rev. Joseph Stinson, President of the Wesleyan Methodist Conference, Upper Canada, Rev. John Ryerson, representative from Canada Conference, and Joseph Sowter, Esq., of Castle Donington, travelling companion of Rev. Robert Newton, each of whom addressed the Conference.

Rules of Con-
ference.

John Early moved that the rules of order for the last General Conference be adopted for the government of this Conference. The rules were then read and taken up in consecutive order. The first and second rules were adopted, as were also the first, second, third, fourth, fifth, and sixth articles in the order of business under the second rule. The seventh article was amended on motion of William A. Smith by appending the words thereto, "or a substitute," so as to read thus: "No new motion or resolution shall be made until the one under consideration is disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which motion shall have precedence in the order in which they are placed, viz., indefinite postponement, lying on the table, reference to a committee, postponement to a given time, amendment, or a substitute;" and thus amended, the article was adopted. The eighth, ninth, tenth, eleventh, and twelfth articles were adopted. The thirteenth, on motion of Wm. A. Smith, was stricken out. The remaining articles were severally read and adopted.

Motion to re-
consider ninth
rule, lost.

A motion by G. Filmore to reconsider the ninth article in the order of business was lost.

Motion for a
rule requiring
yeas and nays,
when one-
third require
it.

Henry Slicer and John Early offered a resolution to add the following to the rules of Conference: "Whenever one-third of the members present shall demand that the question be taken by yeas and nays, the question shall be so taken, and the result recorded." On motion of W. B. Christie, it was laid on the table.

Laid on table.

Rules entire
adopted.

The Conference then, on motion of Dr. Bangs, adopted the rules entire, which read as follows:—

I. The Conferences shall meet at half-past eight o'clock, A. M., and adjourn at half-past twelve o'clock, P. M., but may alter the times of meeting and adjournment at their discretion.

II. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by reading the Scriptures, singing, and prayer; And, on the appearance of a quorum, shall have the journals of the preceding day read and approved, when the business of the Conference shall proceed in the following order, namely:—

1st. Reports, first of the standing, and then of the select committees.

22. Petitions, memorials, and appeals.

Rules of Conference.

III. The President shall decide all questions of order, subject to an appeal to the Conference; but in case of such appeal, the question shall be taken without debate.

IV. He shall appoint all committees not otherwise specially ordered by the Conference, but any member may decline serving on more than one committee at the same time.

V. All motions or resolutions introduced by any member shall be reduced to writing, if the President, Secretary, or any two members, request it.

VI. When a motion or resolution is made and seconded, or a report presented, and is read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference, but any motion or resolution may be withdrawn by the mover at any time before decision or amendment.

VII. No new motion or resolution shall be made until the one under consideration is disposed of; which may be done by adoption or rejection, unless one of the following motions should intervene, which motions shall have precedence in the order in which they are placed; namely: Indefinite postponement, lying on the table, reference to a committee, postponement to a given time, amendment, or a substitute.

VIII. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order. And any member may explain, if he thinks himself misrepresented.

IX. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise from his seat and respectfully address himself to the President.

X. No person shall speak more than twice on the same question—nor more than fifteen minutes at one time, without leave of the Conference—nor shall any person speak more than once until every member choosing to speak shall have spoken.

XI. When any motion or resolution shall have passed, it shall be in order for any member who voted in the majority to move for a reconsideration.

XII. No member shall absent himself from the service of the Conference without leave, unless he be sick, or unable to attend.

XIII. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the President, except by leave of the

Rules of Conference.

Conference, when such member has been necessarily absent.

XIV. Every member who shall be within the bar at the time the question is put shall give his vote; unless the Conference, for special reasons, excuse him.

XV. No resolution altering or rescinding any rule of Discipline shall be adopted, until it shall have been at least one day in the possession of the Conference.

XVI. A motion to adjourn shall always be in order, and shall be decided without debate.

Bar fixed

On motion of Dr. Luckey, the bar of the Conference was fixed.

Motion for afternoon session.

On motion of Dr. Bangs, it was resolved, that when the Conference adjourns it adjourn to meet this afternoon, at three o'clock.

Inviting Book Agent to attend Conference.

On motion by Dr. Bangs, the following resolution was adopted: "Resolved, That the Book Agent, the Rev. Thomas Mason, be requested to attend the sittings of this Conference, and that he have the privilege of giving his opinion on all matters relating to the Book Concern."

To employ a reporter.

Dr. Bangs offered the following resolution: "Resolved, That this Conference employ a reporter, for the purpose of taking down the proceedings for publication in the Christian Advocate and Journal, and the papers published under the direction of the Methodist Episcopal Church."

Laid on the table.

On motion laid on the table till the afternoon session.

Resolution to appoint standing committees.

John Early presented a series of resolutions for the appointment of various committees, which were read through. The first resolution of the series was then read, and while it was under discussion the Conference adjourned to meet this afternoon at three o'clock.

FRIDAY AFTERNOON, MAY 1, 1840.

Conference met pursuant to adjournment, Bishop Hedding in the chair, and was opened with reading a portion of the Holy Scriptures, singing, and prayer by Brother Ostrander.

To appoint preachers to preach during Conference.

A motion was made by Norvel Wilson to raise a committee to superintend the appointments for preaching during the session of the Conference.

Moved by H. Slicer to amend by making the presiding elder of Baltimore District and the preachers in charge in Baltimore said committee. Carried, and the resolution thus amended was adopted.

Dr. Bangs' motion for employing a reporter.

On motion by John A. Gere it was resolved, That the presiding elder be requested to attend the meetings of said committee to aid in arranging the appointments.

The resolution of Dr. Bangs, laid on the table till the afternoon session, was taken up and amended by the

mover by appending the words, "and that the expense therefor be paid by the Book Agents." A division of the question was then called for, and, being taken on the first branch of the resolution, it was adopted. After some discussion on the second branch, it was also adopted, and the resolution as finally passed reads as follows: "Resolved, That the Conference employ a reporter for the purpose of taking down the proceedings for the Christian Advocate and Journal and other papers published under the direction of the M. E. Church, and that the expense therefor be paid by the Book Agents."

Dr. Bangs' motion for employing a reporter.

On motion of Dr. Bangs, it was resolved, "That the Secretaries be a committee to carry the above resolution into effect."

Secretaries a com. to carry into effect.

The Conference then, on motion, proceeded to the consideration of the resolutions submitted by John Early. The first resolution was read and adopted, in the following words: "Resolved, That a committee be appointed, to consist of one member from each Annual Conference, to be called the Committee on Episcopacy, to whom shall be referred all matters relating to the Superintendents."

J. Early's resolutions to appoint Standing Committees

1. Episcopacy.

A motion was made by John Early, that the delegation from each Annual Conference appoint its member of said committee. At the suggestion of D. Ostrander the mover substituted the word "nominate" for "appoint." A motion was then made to strike out the word "nominate" and insert "appoint," which, after discussion, prevailed, and in this form the motion was agreed to.

The second resolution was read. On motion the blank was filled with the words, "one member from each Annual Conference." It was also on motion resolved, "That each delegation appoint its member of the committee." The resolution was then adopted, and reads as follows: "Resolved, That a committee be appointed, to consist of one member from each Annual Conference, to be called a Committee on Boundaries, to whom shall be referred all matters relating to the boundaries of Annual Conferences."

2. Boundaries.

The third resolution was read and adopted. On motion the blank was filled with the following words: "one member from each Annual Conference, to be appointed by the respective delegations." The resolution as adopted reads as follows: "Resolved, That a committee be appointed, consisting of one member from each Annual Conference, to be appointed by the respective delegations, to be called a Committee on the Itinerancy, to whom shall be referred all the acts of the several Annual Conferences."

3 Itinerancy.

The fourth resolution was read and adopted. Ordered that the blank be filled with "nine." Resolution reads as follows: "Resolved, That a committee be appointed, con-

4. Book Concern.

sisting of nine members, to be called a Committee on the Book Concern."

5. Missions.

The fifth resolution was read and adopted, and reads as follows: "Resolved, That a committee be appointed, to be called a Committee on Missions, to whom shall be referred all matters relating to the missionary enterprise." Ordered that the committee consist of seven.

6. Education.

The sixth resolution was read and adopted. Ordered that the blank in said resolution be filled with "nine." Resolution as adopted reads thus: "Resolved, That a committee be appointed, consisting of nine members, to be called a Committee of Education, to whom shall be referred all matters relating to schools and colleges."

7. Revisal, &c.

The seventh resolution was read and adopted. Ordered that the blank in said resolution be filled with "seven." Resolution as passed is in the following words: "Resolved, That a committee be appointed, consisting of seven members, to be called a Committee of Revisal and Unfinished Business, whose duty it shall be to consider and report all matters that may be referred to them."

8. Expenses of delegates.

The eighth resolution was read. Moved by D. Ostrander to amend the same, adding the following: "and the amount of moneys collected and sent up to meet that object." Accepted by the mover, and the resolution adopted in the following words: "Resolved, That a committee be appointed whose business it shall be to ascertain the expenses of delegates to this Conference, and report the best means of defraying them, and the amount of moneys collected and sent up to meet that object." Ordered that the committee consist of three.

9. Temperance.

The ninth resolution was read and adopted, and reads as follows: "Resolved, That a Committee on Temperance be appointed, to whom shall be referred all matters relating to that subject, to consider, and report them." Ordered that the committee consist of five.

Rev. M. Richey introduced.

Bishop Hedding introduced to the Conference the Rev. Mr. Richey, member of the Canada Conference.

E. Dorsey presents his certificate.

Edward Dorsey, delegate from the Baltimore Conference, appeared, presented his certificate of election as a member of this body, and took his seat.

English brethren invited to sit with Conference.

On motion of William Winans, it was resolved unanimously, "That the brethren from the Wesleyan connection in England and Canada are invited to take seats in this Conference, and express their views as they may see proper on any subject before said Conference."

On motion the Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

SATURDAY MORNING, MAY 2.

Conference met according to adjournment, and was opened with reading a portion of the Holy Scriptures, singing, and prayer by Dr. Pierce.

Bishop Andrew introduced to the Conference Rev. Mr. Howard, chairman of the Lower Canada District, Canada Conference, who briefly addressed the Conference.

The following committees, provided for by previous resolutions, were announced, namely :—

Rev. Mr. Howard introduced.

Names of Committees reported.

1. ON THE EPISCOPACY.

Episcopacy.

Daniel Ostrander,	J. S. Tomlinson,
J. A. Merrill,	A. Wiley,
E. Robinson,	T. K. Catlett,
C. D. Cahoon,	R. Paine,
N. Levings,	J. Harrell,
C. Cook,	B. M. Drake,
B. O. Plimpton,	W. Murrah,
G. Baker,	L. Pierce,
Z. Paddeock,	W. Capers,
James M'Mahan,	J. Jamieson,
G. Filmore,	J. Early,
J. Young,	S. G. Roszel,
A. Munroe,	J. Lybrand,
S. H. Thompson,	C. Pitman.

2. ON ITINERANCY.

Itinerancy

J. Holdich,	J. Stamper,
J. Herton,	C. W. Ruter,
M. Hill,	E. F. Sevier,
J. Perkins,	F. E. Pitts,
S. Minor,	J. Harrell,
G. S. Holmes,	W. Winans,
Jehn Chandler,	E. Calkoway,
G. Gary,	W. J. Parks,
E. Bowen,	C. Betts,
H. Colclazer,	H. J. Leigh,
M. Tooker,	W. A. Smith,
S. Hamilton,	N. Willson,
T. Johnson,	H. White,
P. Akers,	I. Winner.

3. ON BOUNDARIES.

Boundaries.

P. Rice,	T. M. Hudson,
P. Crandall,	H. Kingsley,
B. Jones,	S. Chase,
S. Chamberlin,	G. Peck,
T. Seymour,	A. Poe,

A. Abel,	J. M. Holland,
W. B. Christie,	E. V. Levert,
J. Green,	S. K. Hodges,
P. Cartwright,	H. Spain,
G. W. Taylor,	M. Brock,
A. Wood,	T. Crowder,
S. Patten,	H. Slicer,
J. B. M'Ferrin,	L. Scott,
J. C. Parker,	M. Force.

Petitions, &c.,
called for.

In conformity with the rule, the President called for petitions, memorials, &c. The Conferences were called in order from New-York Conference.

Memorial of Li-
beria Confer-
ence.

Dr. Bangs presented a memorial from the Liberia Conference in Africa, praying the appointment of a Bishop to have special superintendence over that section of the work. Read and referred to the Committee on the Episcopacy.

Referred to
Committee on
Episcopacy.

H. Slicer's mo-
not to read pe-
titions.

On motion by H. Slicer, it was resolved, "That the member presenting a petition or memorial shall state briefly the subject of it, and, without being read, (unless required,) it shall be referred to the appropriate committee."

Petition from
N. York on
temperance.

O. Scott, of New-England Conference, presented a petition from persons residing in the city of New-York in relation to the use of spirituous liquors. Referred to the Committee on Temperance.

Petition from
N. York on
slavery.
Standing Com-
mittee on Sla-
very appoint-
ed.

Also a petition from persons residing in New-York on the subject of slavery. On the presenting of this petition J. Early moved the appointment of a standing Committee on Slavery, to whom all papers, petitions, and memorials upon that subject shall be referred. Adopted. Ordered that the committee consist of twenty-eight members, one from each Annual Conference, and appointed by the respective delegations.

N. York peti-
tion, referred.

On motion, the petition from New-York was referred to said committee.

Memorial on
slavery from
Springfield,
Mass.

J. Merrill presented a memorial from Springfield on the subject of slavery. Referred to the Committee on Slavery.

Petition on sla-
very from Fall
River.

P. Crandall presented a petition on the subject of slavery from Fall River. Referred to the Committee on Slavery.

Petition from
Fall River, for
moderate epis-
copacy.

Also a petition from Fall River praying for a moderate Episcopacy, which was on motion read and referred to the Committee on Episcopacy.

Memorial from
New-England
Conference on
slavery.

A memorial from the New-England Conference on the subject of slavery was presented by O. Scott, which was on motion read and referred to the Committee on Slavery.

George Harman presented a petition from sundry ministers and members of Oneida Conference, praying alteration in the rule for the trial of members. On motion, read and referred to the Committee of Revisal and Unfinished Business.

Ministers and members of Oneida Conference for alteration of Discipline.

J. Parker, of the Genesee Conference, presented a petition from Copely, Michigan Conference, on the subject of slavery. Referred to the Committee on Slavery.

Copely, Mich. Conference, on slavery.

On motion of Dr. Bangs, "Resolved, That a committee of five be appointed, to whom all matters relating to Sabbath Schools shall be referred, to consider and report thereon."

Committee on Sabbath Schools appointed.

On motion of Dr. Bangs, "Resolved, That the paragraph respecting the trial of a superannuated preacher, chap. 1, sec. 18, page 63, be amended as follows: strike out all after the word "member," and insert the following: "He shall be held responsible to the Annual Conference in whose bounds he resides, who shall acquit, suspend, locate, or expel him, in the same manner as if he were a member of said Conference." Referred to the Committee of Revisal, &c.

Resolution of Dr. Bangs proposing change in Discipline, in reference to responsibility of superannuated preachers.

On motion of Dr. Bangs, "Resolved, That the following be inserted in chap. 1, sec. 18, under question 4th, page 62, after the first proviso: 'Providing also that if the Bishop presiding in an Annual Conference where any such trials are had dissent from said Conference respecting the guilt or innocence of the accused person, he shall have the privilege of referring the case to the ensuing General Conference for final adjudication.'" Also, "Resolved, That the following be inserted in chap. 1, sec. 20, p. 67, at the close of answer 1 to question 2: 'Provided that if the presiding elder differ in judgment from the Quarterly Meeting Conference concerning the guilt or innocence of an accused local preacher, elder or deacon, he shall have the privilege of referring the case to the ensuing Annual Conference for final adjudication.'" Laid on the table for the present.

Referred to Committee on Revisal.

Resolution giving Bishop power to carry up case to Gen. Conference.

Presiding elder privilege to carry up case to Annual Conference.

On motion of Dr. Luckey, it was resolved to reconsider the vote by which the resolution offered by Dr. Bangs proposing a change in the rule of Discipline fixing the responsibility of superannuated preachers, &c., had been referred to the Committee on Revisal, &c.

Laid on the table.

Dr. Bangs' resolution reconsidered.

The resolution was then on motion laid on the table for future action.

Same laid on the table.

On motion of E. R. Ames, the Secretaries of Conference were constituted a committee to have such documents printed as may be ordered by the Conference.

Secretaries a Committee to obtain printing by order of Conference.

On motion of Dr. Bangs, resolved to insert the following after ques. 8, chap. 1, sec. 3, p. 23: "A supernu-

Dr. Bangs' resolution on supernumerary preacher, who refuses to do the work assigned him.

any preacher who refuses to go to the work assigned him by the proper authorities of the church, unless in case of sickness or other unavoidable cause or causes, shall be considered guilty of contumacy, and shall not be allowed to exercise the functions of his office or ever to preach among us:—Nevertheless, the final determination of the case shall be with the Conference of which he is a member, who shall have power to acquit or expel him, as the case may be." Laid on the table for future action.

Laid on the table.

Committee on Temperance to examine Journals of Conferences.

On motion of G. Peck, "Resolved, That the Committee on Temperance be instructed to investigate the journals of the several Annual Conferences, in order to ascertain the state of the vote upon the restoration of Mr. Wesley's rule on the sale and use of ardent spirits, and report the same to this Conference as soon as possible." Referred to Committee on Temperance.

Referred.

Committee on Centenary funds.

On motion of F. E. Pitts, "Resolved, That a committee of three be appointed by this General Conference, to take into consideration the sum total of the centenary funds that have been raised throughout our bounds, and how they have been appropriated, together with any other subject connected with the centenary of Methodism."

Said committee instructed.

On motion of H. Slicer, the Committee on Centenary Subscriptions, &c., were instructed to report the amount subscribed and paid in each Annual Conference.

Secretary read appointments.

The Secretary read the appointments for preaching on the sabbath.

Secretaries to furnish proceedings of Conference for Christian Advocate and Journal.

On motion by Dr. Bangs, the Secretaries were requested to furnish the Editor of the Christian Advocate and Journal with the proceedings of Conference up to that time, and also that they give all the aid to other Editors of papers under the direction of the Methodist Episcopal Church to obtain the account of the proceedings of this body.

To invite Rev. Mr. Newton to preach.

On motion of O. Scott, "Resolved, That the committee to superintend the appointments for preaching be requested to get Rev. Mr. Newton to preach as often as possible during his stay among us." By a rising vote unanimously adopted.

On motion, Conference adjourned to meet Monday morning, half-past eight o'clock.

MONDAY MORNING, MAY 4

Conference met pursuant to adjournment, Bishop Weng in the chair, and was opened with reading a portion of the Holy Scriptures, singing, and prayer by Rev. T. Crowder.

The President announced the following committees:—

1. ON THE BOOK CONCERN.

Marvin Richardson,	Wm. F. Raper,	Committee on Book Concern.
Samuel K. Hodges,	Chas. Sherman,	
Jno. S. Adams,	Henry Slicer,	
Thos. Crowder,	Augustus Eddy,	
David A. Shepherd.		

2. COMMITTEE ON REVISAL AND UNFINISHED BUSINESS.

Tobias Spicer,	S. Higgins,	Committee on Revisal and Unfinished Business.
Geo. Harman,	Wm. A. Smith,	
Jas. M'Mahan,	Elihu Scott,	
Hooper Crews.		

3. COMMITTEE ON MISSIONS.

Samuel Luckey,	Matthew Sorin,	Committee on Missions.
John F. Wright,	Thos. Johnson,	
Benj. M. Drake,	Jonas Dodge,	
Wm. M. Wightman.		

4. COMMITTEE ON EXPENSES OF DELEGATES.

Chas. W. Carpenter,	Bond English,	Committee on Expenses of Delegates.
Robt. O. Spencer.		

5. COMMITTEE ON EDUCATION.

Ignatius A. Few,	Robert Paine,	Committee on Education.
Nathan Bangs,	Geo. Peck,	
John Early,	Edwin Dorsey,	
Henry B. Bascom,	Edward R. Ames,	
Wm. C. Larabee.		

6. COMMITTEE ON TEMPERANCE.

Jos. S. Tomlinson,	Jno. Miller,	Committee on Temperance.
Peter P. Sandford,	Geo. W. Walker,	
Ambrose F. Driskill.		

7. COMMITTEE ON SABBATH SCHOOLS.

Fitch Reed,	Jno. Clark,	Committee on Sabb. Schools.
Moses Brock,	Jno. A. Gere,	
Thos. N. Ralston.		

8. COMMITTEE ON CENTENARY SUBSCRIPTIONS.

Jno. T. Mitchell,	Jno. S. Porter,	Committee on Centenary Subscriptions.
Geo. F. Pierce.		

The Committee on Slavery was also announced, and consists of the following members, viz:—

N. York, N. Bangs.	N. H., J. Templeton.	Committee on Slavery.
N. Eng., O. Scott.	Troy, T. Spicer.	
Maine, D. B. Randall.	Pitts., R. Hopkins.	

Committee on Slavery.	Erie,	J. C. Ayers.	Hol.,	E. F. Sevier.
	B. River,	Squire Chase.	Tenn.,	S. S. Moody.
	Oneida,	Geo. Peck.	Miss.,	J. M. Holland.
	Mich.,	J. H. Power,	Ala.,	E. V. Levert.
	Gen.,	J. Parker.	Ga.,	G. F. Pierce.
	Ohio,	L. L. Hamline.	S. C.,	W. M. Wightman.
	Mo.,	A. Munroe.	N. C.,	J. Jamieson.
	Ill.,	H. Crews.	Va.,	Wm. A. Smith.
	Ky.,	H. B. Bascom.	Balt.,	S. Brison.
	Ind.,	A. Eddy.	Phila.,	M. Sorin.
		N. J.,		R. W. Petherbridge.

Secretaries' report on reporter.

A report was made by the Secretaries in reference to the employment of a reporter.

Continued.

On motion of P. P. Sandford, "Resolved, That the Secretaries make further efforts to procure a reporter."

W. Capers, J. Castle, R. C. Bailey, T. K. Catlett, take their seats.

Wm. Capers, of South Carolina Conference, Joseph Castle, of Oneida Conference, Rufus C. Bailey, of Maine Conference, and Thomas K. Catlett, of Holston Conference, presented their certificates of election as delegates to this General Conference, which were read, and they took their seats.

Call for memorials, &c.

The President, in conformity with the rule, called for the reports of committees, memorials, petitions, &c.

The Conferences were called in order, from New-York Conference.

Address Miss. Society.

N. Bangs presented an address from the Board of Managers of the Missionary Society of the Methodist Episcopal Church. Read and referred to the Committee on Missions.

Referred.

Memorial Miss. Society.

S. Luckey presented a memorial from the Board of Managers of the Missionary Society of the Methodist Episcopal Church, in respect to the office of the Resident Corresponding Secretary of said Society. Read and referred to the Committee on Missions.

Referred.

Motion to print lost.

Moved, by O. Scott, to print the address and memorial from the Board of Managers of the Missionary Society of the Methodist Episcopal Church. Lost.

N. Bangs excused from voting.

By a vote of the Conference, N. Bangs was excused from voting on the above motion.

Secretaries to embody report to Christian Adv. and Jour.

On motion of H. Slicer, "Resolved, That the Secretaries embody the address and memorial from the Board of Managers of the Missionary Society in their reports for publication in the Christian Advocate and Journal."

Memorial from Webster station on slavery.

New-England Conference.—Jos. A. Merrill presented a memorial from Webster station, Massachusetts, on the subject of slavery. Referred to the Committee on Slavery.

New-Hampshire Conference.—Jared Perkins presented a memorial from members of the New-Hampshire Con-

ference against the rule of discipline allowing Annual Conferences, in certain cases, to locate their members without their consent. On motion, referred to the Committee on Revisal and Unfinished Business. Also, a report of the Committee of the New-Hampshire Annual Conference on slavery. Read and referred to the Committee on Slavery.

Against annual conf's locating their members.

Report of New-Hampshire Conference on slavery.

Pittsburg Conference.—C. Cook presented a communication from the Publishing Committee of the Pittsburg Conference Journal. Referred to the Committee on Book Concern.

Pittsburg Conference Journal.

Oneida Conference.—Jonas Dodge presented petitions from East Cayuga and Speedville circuits, on the subject of slavery. Referred to the Committee on Slavery.

On slavery, E. Cayuga and Speedville.

Genesee Conference.—G. Filmore presented a memorial from Genesee Annual Conference on slavery. Read and referred to the committee on that subject.

Genesee Conf. on slavery.

J. Parker presented a petition on slavery from the Quarterly Meeting Conference of Victor station. Referred to the Committee on Slavery.

Victor station on slavery.

J. Dodge presented memorials on the subject of slavery from Ridgeway, Palmyra, Walworth, and Poultneyville circuits, and Newark station. Referred to the Committee on Slavery.

On slavery from Ridgeway, &c.

Also, petitions praying such alteration in the Discipline as will allow the Episcopacy to continue a preacher in the same circuit or station three years. Moved to refer said petition to the Committee on the Episcopacy. After discussion, and efforts at amendments, which failed, it was at length moved to strike out "Episcopacy," and insert "on Revisal and Unfinished Business," which prevailed, and the motion thus amended was adopted, and the petition accordingly referred to the Committee on Revisal and Unfinished Business.

To allow Bishops to station preachers for three years.

J. Parker also presented a petition of the same character to the one last named, which received a similar reference.

Referred to the Committee on Revisal, &c.

For the same object.

A. N. Filmore presented petitions on slavery from Medina station and Sweden circuit, Genesee Conference. Referred to the Committee on Slavery.

On slavery from Medina station and Sweden circuit.

Illinois Conference.—J. T. Mitchell presented a resolution of Illinois Conference in reference to the boundaries thereof. Referred to the Committee on Boundaries.

Resolution of Illinois Conf. in reference to boundaries.

Tennessee Conference.—John B. M'Ferrin presented a communication from the Publishing Committee of the South Western Christian Advocate. Referred to the Committee on the Book Concern.

Publish'g Committee South Western Ch. Advocate.

Also, a petition in reference to the boundary of Tennessee Conference.

Boundary of Tennessee Conference.

Bishop Waugh handed over several memorials and petitions on the same subject. All of which were referred to the Committee on Boundaries.

For division of
Mississippi
Conference.

Mississippi Conference.—B. M. Drake presented a petition praying for a division of the Mississippi Conference, and the formation of a new Conference in the republic of Texas. Referred to Committee on Boundaries.

Balt. Confer-
ence on edu-
cation.

Baltimore Conference.—Stephen G. Roszel presented a resolution of the Baltimore Conference on the subject of education. Referred to the Committee on Education.

On New-York
Conf. resolu-
tions.

Also, a resolution of the Baltimore Conference, concurring with the New-York resolutions, asking the insertion in the Discipline of Mr. Wesley's rule with respect to spirituous liquors. Referred to the Committee on Temperance.

On N.-England
Conf. resolu-
tion.

Also, a resolution of the Baltimore Conference, unanimously dissenting from the New-England Conference resolution in regard to slavery. Referred to the Committee on Slavery.

Petition of J. S.
Taylor, books
lost.

Philadelphia Conference.—H. White presented a petition of J. S. Taylor, to be relieved from paying for books lost at sea. Referred to the Committee on the Book Concern.

Communication
of W. Heath.

Bishop Waugh presented a communication from William Heath. On motion, read and referred to a select committee of three, to report thereon. Also, a copy of a memorial from Africa, heretofore presented to the General Conference. Referred to the Committee on the Episcopacy.

Memorial from
Africa.

New-England
Conference
boundary.

P. Crandall, by general consent, presented a petition from the New-England Conference with respect to the boundary thereof. Referred to the Committee on Boundaries.

Invitation to
R. Newton to
preach.

On motion of Wm. Winans, "Resolved, That the Rev. R. Newton be, and hereby is, respectfully requested to preach a sermon before this Conference on Wednesday next, at 11, A. M."

Same subject.

On motion of W. Winans, "Resolved, That the committee appointed to superintend the appointments for preaching, have announced from the pulpits that this church will not be open for admission of the public on Wednesday next, till 10 o'clock."

Likeness of R.
Newton.

On motion of Dr. Bangs, "Resolved, That the Rev. Robert Newton be, and hereby is, requested to permit his likeness to be taken some time during the session of this Conference, or, if more convenient, in the city of New-York, and that the expense be paid by the Book Agent."

Episcopal Ad-
dress.

Bishop Waugh announced that the Episcopacy were ready to make their Address to the Conference. On motion, the Conference requested that it be now made. Whereupon the Address was read by Bishop Waugh. (See Appendix, Document A.)

After giving out notices, the Conference, on motion, adjourned to meet to-morrow morning, at half-past eight o'clock.

TUESDAY MORNING, MAY 5.

Conference met pursuant to adjournment, (Bishop Morris in the chair,) and was opened with reading a portion of the Holy Scriptures, singing, and prayer by Rev. P. Akers.

The President announced the committee on the case of Wm. Heath to consist of A. Munroe, Nicholas White, and Joseph Castle.

The President called for select and standing committees.

J. F. Wright presented a report of the Agents of the Book Concern in Cincinnati. Read and referred to the Committee on the Book Concern.

D. Ostrander presented the report of the Book Committee of New-York in relation to the Book Concern. Read and referred to the Committee on the Book Concern.

The report of the Agents of the Book Concern in New-York was read by Thos. Mason, and referred to the Committee on the Book Concern.

On motion, the regular order of business was suspended, to hear the Address from the Wesleyan Methodist Connection. After it had been read by the Secretary, the Rev. Robert Newton, representative of that body, addressed the Conference in a most impressive and effective manner, touching on various points of the deepest interest to Methodism throughout the world.

On motion of J. A. Collins, "Resolved, That we hear with the highest gratification of the prosperity of our brethren of the Wesleyan Connection of Great Britain, and cordially welcome, in our capacity as a General Conference of the Methodist Episcopal Church, and to our affections individually, the Rev. Robert Newton, representative of the Wesleyan Connection to this body."

On motion of N. Bangs, "Resolved, That a committee of three be appointed, to whom to refer the Address of the Wesleyan Methodist Connection."

On motion, "Resolved, That the Rev. Robert Newton be requested to furnish a copy of the Address delivered by him to this Conference, for publication."

G. Gary presented the certificate of the election of J. Dempster as a member of this body, which was read, and he took his seat.

The report of the Western Book Committee was read by L. L. Hamline, and referred to the Committee on the Book Concern.

Committee on case of Wm Heath.

Call for committees, select, &c.
Report of Book Agents, Cincinnati.

Report of Book Committee, N. York.

Report of Book Agents, New-York.

Wesleyan Conference Address.

Rev. R. Newton's Address.

J. A. Collins' motion on the Address of the British Conference.

Committee on Address of W. M. Con.

Request for Address for publication.

J. Dempster's certificate of election read.

Report of the Western Book Committee.

B. T. Blake's
certificate
read.

Call for peti-
tions, &c.

From N. York
Sabb. Schools.

Appointments
for preaching.

Rev. R. New-
ton excused.

Invitation for
next General
Conference
to hold session
in N. York.

Laid on table.

Communication
on temper-
ance.

Memorial on
temperance
from N. York.

Memorial on
slavery.

Memorial from
Winstead on
slavery.

Petition to have
Presid. Elders
elected by An.
Conferences.

Referred to the
Committee on
Episcopacy.

Petitions on sla-
very.

The certificate of B. T. Blake, as a member of this body, was read.

The Conferences were then called, in order, for memorials, petitions, &c.

New-York Conference.—N. Bangs presented a memorial from the conductors of Sabbath Schools.

The chairman of Committee to Superintend the Pulpits read appointments for preaching.

On motion of Jno. Early, "Resolved, That the Rev. Robert Newton, representative from the Wesleyan Methodist Connection, be excused from filling the appointment given him by the committee; and that said committee be requested to appoint Mr. Newton to preach in the morning at 11 o'clock, in the different churches, as often as will suit his convenience."

D. Ostrander presented a petition of the Quarterly Meeting Conferences in the City of New-York, and officers of the Missionary Society of the Methodist Episcopal Church, inviting the General Conference to hold its next session in that city. Laid on the table.

The President presented a communication on temperance from several gentlemen. Read and referred to the Committee on Temperance.

O. Scott, of the New-England Conference, presented a memorial from New-York on the subject of temperance. Referred to the Committee on Temperance.

Also, a memorial on slavery. Referred to the Committee on Slavery.

Also, a memorial from Winstead, Connecticut, on slavery. Referred to the committee on that subject.

New-England Conference.—J. A. Merrill presented a memorial from Springfield, Mass., praying that Presiding Elders be elected by Annual Conferences.

Moved to refer it to the Committee on Revisal and Unfinished Business.

W. Winans moved to amend by striking out "Revisal and Unfinished Business," and inserting "Episcopacy," which was admitted; and in this form the motion prevailed, and the memorial was referred accordingly.

Also, a memorial of the same character, from Webster, Mass., which received a similar reference.

O. Scott presented petitions on the subject of slavery from Lowell, Gill, Weymouth, Holliston, Greenfield, Nantucket, Charlestown, Charlemont, and Brookfield, Mass.; and from Square Pond, Leyden, and Northfield, Conn. Referred to Committee on Slavery.

J. Horton presented a petition on slavery from Wesley station, Lowell, Mass. Also, a petition of the same character from Lurenburg. Referred to Committee on Slavery.

A. D. Merrill presented a petition from members of

Society in Providence, R. Island, on slavery. Referred to the committee on that subject.

J. Horton presented a memorial praying that Presiding Elders be elected by Annual Conferences. Also, a memorial from Bloomingaby, praying for a moderate Episcopacy. Both of these were referred to the Committee on Episcopacy.

E. Robinson presented a memorial from the Presiding Elder of Calais district, with respect to churches and parsonages. Referred to a select committee of three.

Also, a memorial from Kentshell and Greenfield on slavery. Referred to Committee on Slavery.

Also, a petition from Bartlett on slavery. Referred to the Committee on Slavery.

New-Hampshire Conference.—Charles D. Cahoon presented a memorial from Montpelier district, New-Hampshire Conference, suggesting that explanatory notes be added to the Discipline. Referred to the Committee on Revisal and Unfinished Business.

O. Scott, of New-England Conference, presented a memorial from Rochester, Vermont, on slavery. Referred to the committee on that subject.

E. Robinson presented a memorial from Farnworth, New-Hampshire, on slavery. Referred to the committee, on that subject.

Troy Conference.—Charles Sherman presented a memorial from Garrettsan station, Albany, New-York; and also a petition from Luzerne, on the subject of slavery. Referred to the Committee on Slavery.

A. Abel presented a memorial on slavery from Middlebury, Vermont. Referred to the Committee on Slavery.

T. Seymour presented memorials from Berkshire and Moore circuits, on slavery. Referred to the Committee on Slavery.

On motion, Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

WEDNESDAY, MAY 6.

Conference met pursuant to adjournment, (Bishop Roberts in the chair,) and was opened with the usual religious services by brother Sandford.

The President announced the following committees:—

1. ON THE ADDRESS OF THE WESLEYAN CONNECTION.

Wm. Capers, Peter Akers,
John Dempster.

Committee on Address from England.

2. ON CHURCHES AND PARSONAGES.

Stephen G. Roszel, L. L. Hamline,
Noah Levings.

Committee on churches and parsonages.

Petition on slavery.

Petition for the election of P. Elders.

Memorial for a moderate Episcopacy.

Memorial of the P. Elder of Calais district on churches and parsonages.

Memorial on slavery.

Memorial from Bartlett on slavery.

Memorial suggesting explanatory notes on Discipline.

Referred to the Committee on Revisal, &c.

Memorial on slavery, from Rochester, Vt.

Memorial on slavery, from Farnworth N. H.

Memorials on slavery, from Garrettsan st., and Luzerne, N. Y.

Memorial on slavery, from Middlebury, Vt.

Memorial on slavery, from Berkshire and Moore.

Peter Cartwright to take the place of A. Munroe in the committee on the communication of Wm. Heath.

Elias Bowen in place of P. P. Sandford, in the Committee on Temperance.

The Secretaries were authorized to purchase a book of record, and other articles they may need.

Reference and
printing of the
Bishops' Ad-
dress.

On motion of S. Luckey, Conference resolved to suspend the regular order of business, for the purpose of taking up and disposing of the Address of the Bishops, and of hearing addresses of the brethren from Canada.

Whereupon, he moved the following resolutions, all of which were adopted:—

Reference to
committees of
Items in Epis-
copal Address.

1. Resolved, That so much of the Bishops' Address as relates to the subject of missions and the missionary cause, be referred to the Committee on Missions.

2. That so much of said Address as relates to the subject of education, be referred to the Committee on Education.

3. That so much of it as relates to the subject of strengthening the Episcopacy, be referred to the Committee on Episcopacy.

4. That so much of it as relates to the subject of slavery and abolition, be referred to the Committee on Slavery.

5. That so much of it as relates to the rights and prerogatives of Annual and Quarterly Conferences, be referred to the Committee on Itinerancy.

The following, on motion of N. Bangs, was added to the above:—

6. Resolved, That so much of the Address as relates to the manner of receiving ministers of other denominations, be referred to a committee of three, to consider and report thereon.

On motion of J. Early, it was resolved as follows:—

1. That so much of the above Address as relates to the mode of trying a superannuated preacher, living without the bounds of his own Conference, be referred to a select committee of five.

2. That so much of the Address as relates to local preachers, be referred to the above select committee of five, to examine and report thereon.

3. That so much of the same as relates to the Liberia Conference, be referred to the Committee on the Episcopacy.

4. That so much as relates to the periodicals published under our direction, be referred to the Committee on the Book Concern.

5. That so much of the Address as relates to the course of study to be pursued by candidates for our ministry, be referred to a special committee of five.

O. Scott moved that five hundred copies of the Address of the Bishops be printed in pamphlet form, for the use of the Conference. Two thousand were suggested, in place of five hundred, which was accepted by the mover. After some discussion of the resolution in this form, it was amended by striking out two thousand and inserting five hundred.

Printing the Address of the Episcopacy.

The Rev. Nelson Reid, the oldest travelling preacher now living in the United States, being in the Conference, though not a member of the body, was invited by Bishop Roberts to a seat in the altar.

Nelson Reid, of Balt. Conf.

The Rev. Jos. Stinson, President of the Methodist Conference in Upper Canada, presented a certificate of the election of himself, Rev. Egerton Ryerson, and Rev. John Ryerson, as delegates to this Conference, and delivered an appropriate address.

Jos. Stinson's address.

On motion of N. Bangs, it was resolved:—

"1. That the document presented by Mr. Stinson be referred to the committee to whom the Address from the Wesleyan Methodist Conference was referred, to consider and report thereon.

"2. That brother Stinson be, and he hereby is, requested to furnish a copy of his address for publication.

"3. That this Conference has heard with unfeigned pleasure and gratitude the account which brother Stinson has given of the present state and prospects of Methodism in Upper Canada; and that we still cherish a lively interest in the spiritual prosperity of that flourishing branch of the great family of Wesleyan Methodism."

The Rev. John Ryerson, colleague of Mr. Stinson, having addressed the Conference, on motion of N. Bangs—

J. Ryerson's address.

"Resolved, That we have heard with lively interest the additional statement of brother Ryerson respecting the state of the Wesleyan Methodist Church in Upper Canada, and request him to furnish a copy for publication."

The Rev. Wm. M. Howard, chairman of the Lower Canada District, then addressed the Conference;

Wm. M. Howard's address.

After which, in conformity with previous arrangement, Conference adjourned, to hear a sermon from Rev. Robert Newton, delegate from the Wesleyan Methodist Connection, to meet to-morrow morning half-past 8 o'clock.

Robt. Newton's sermon before the Conf.

THURSDAY, MAY 7.

Conference met pursuant to adjournment, and opened with religious exercises by brother Bowen, (Bishop Hedding in the chair.)

The President called for reports from standing and select committees, when John T. Mitchell, chairman of the

Committee on the Centenary Subscription, reported the following resolution, which was read, and, on motion, adopted, viz :—

Resolution from
the Committee
on Cent. Sub-
scription.

“Resolved, That the delegation from each Annual Conference furnish the Committee on the Centenary Fund, at as early a day as practicable, a statement of the amount subscribed, and the amount paid to that fund, in their respective Conferences ; and also the objects to which that fund is to be appropriated, and the proportion to be appropriated to the several objects.”

Call according
to rule.

The regular call for petitions, memorials, &c., was then made by the chair.

Communication
from Circle-
ville, Ohio Con.

Bishop Waugh presented a communication from Circleville, Ohio Conference, containing eight dollars, for the expense of delegates to the General Conference. Referred to the Committee on the Expenses of Delegates.

American Bible
Society.

Bishop Waugh also presented a letter from John S. Mitchell, agent of the American Bible Society, requesting the General Conference to give their official sanction to the acts of the several Annual Conferences, and recommend to our people to co-operate in the designs of said Society, and other objects. Referred to a select committee of five.

Communication
from Robert
Emory.

Also, a communication from Robert Emory, asking permission to use such documents of the General Conference as will aid him in preparing the Memoirs of his father, the late Bishop Emory ; and that a committee may be appointed to examine the MS. now in his possession.

On motion of N. Bangs, the request was granted, and the matter was referred to a select committee of three.

Petitions, me-
morials, &c.

The following papers were presented, viz :—

Troy Conference.—S. Minor presented a memorial on slavery from Weybridge circuit, which was referred to the Committee on Slavery.

T. Seymour presented a petition on slavery from Shelburne, Vt., which was referred to the Committee on Slavery.

Pittsburg Conference.—Charles Cook presented a petition from the Pittsburg Annual Conference, respecting a book depository. Referred to the Committee on the Book Concern.

H. Kingsley presented the appeal of Job Wilson. Laid on the table for the present.

Black River Conference.—O. Scott presented petitions on slavery from Oswego and Lewisville circuits. Referred to the Committee on Slavery.

Oneida Conference.—O. Scott presented memorials on slavery from Courtlandville, Cazenovia, and Leyden. Referred to the Committee on Slavery.

Michigan Conference.—E. H. Pilcher presented a me-

memorial from Quarterly Meeting Conference of Kingham, on slavery. Also, a memorial from members of society in the same circuit, on the same subject. Referred to the Committee on Slavery.

Petitions, memorials, &c.

O. Scott presented memorials from members of society in Plymouth and Wooster circuits on slavery, which were referred to the Committee on Slavery.

Genesee Conference.—A. N. Filmore presented a petition from the Genesee Conference, requesting a division of that Conference. Referred to the Committee on Boundaries.

Also, resolutions of concurrence in the New-York resolutions on Mr. Wesley's rule, relating to spirituous liquors. Referred to the Committee on Temperance.

J. Dodge presented a memorial from Middleport, Ct., on slavery. Referred to the Committee on Slavery.

Also, a memorial from the same circuit, asking that Presiding Elders may be elected by the Annual Conferences. Referred to the Committee on Episcopacy.

Also, a memorial from the same circuit, asking a moderate Episcopacy. This was referred to the Committee on Episcopacy.

On motion of John Early, it was resolved, "That all petitions in reference to the appointment of presiding elders and a moderate Episcopacy be referred at once to the Committee on Episcopacy."

J. Dodge presented a memorial from Middleport circuit, praying that one half of the delegates to General Conference be taken from the laity. After discussion, and various efforts to procure a reference, the whole subject was, on motion of M. Sorin, laid on the table.

Asa Abell presented petitions from Liberty and Naples circuits on slavery. Referred to the committee on that subject.

O. Scott presented petitions from Seneca Falls upon slavery. Referred to Committee on Slavery.

Also, from the same place, a petition praying for a moderate Episcopacy, and another praying that Presiding Elders may be elected by the Annual Conferences to which they belong. Both were referred to the Committee on the Episcopacy.

Ohio Conference.—G. W. Walker presented a petition from Urbana with respect to singing in churches. Referred to the Committee on Revisal and Unfinished Business.

J. F. Wright presented a communication from the Ohio Annual Conference, praying the establishment of a periodical adapted to females. Referred to a select committee of five.

O. Scott presented memorials from Troy and Cincinnati on slavery. Referred to the Committee on Slavery.

Geo. Pickering.

The President invited brother George Pickering, of the New-England Conference, one of the oldest travelling preachers in this country, to take his seat in the altar.

Appeal of Silas Comfort.

Missouri Conference.—Bishop Waugh presented the appeal of Silas Comfort, of the Missouri Conference, which, on motion, was laid on the table for the present.

Memorial from J. Hale.

Illinois Conference.—S. H. Thompson presented a memorial from Jesse Hale, asking to be exonerated from a debt, apparently due by him to the Book Concern. Referred to the Committee on the Book Concern.

Conference for 1844, invited to Louisville.

Kentucky Conference.—T. N. Ralston presented a memorial from the Quarterly Meeting Conferences, Louisville, Kentucky, inviting the General Conference to hold its next session in that city. Laid on the table for the present.

Petitions, memorials, &c.

Indiana Conference.—O. Scott presented a petition from Newport on slavery. Referred to the Committee on Slavery.

Tennessee Conference.—Fountain E. Pitts presented the petition of the Presiding Elder of Paris District, praying for a division of that Conference. Referred to the Committee on Boundaries.

Bishop Waugh presented the petition of Wm. Gillian, complaining of the course of the Presiding Elder of the Nashville District. On motion, the Conference gave the petitioner leave to withdraw his petition.

Bishop Waugh also presented the memorial of F. G. Ferguson and Thomas W. Randall, asking particular attention to the Journal of the Tennessee Conference at its session in Somerville, October, 1837. Referred to the Committee on the Itinerancy.

Bishop Andrew presented a petition from the Quarterly Meeting Conference of Hutchie Circuit, praying for a division of the Tennessee Conference. Referred to the Committee on Boundaries.

Alabama Conference.—Wm. Murrah presented a resolution of this Conference, praying that the Book Agents may be instructed to charge interest on books from the time they are received. Referred to the Committee on the Book Concern. Also, resolutions of the above Conference, praying for the adoption of some plan to promote the greater usefulness of local preachers, and the moral and religious training of baptized children. Referred to the Committee on Revision &c.

Bishop Waugh presented a letter from William Kennon respecting a debt due from the late Robert S. Kennon to the Book Concern at New-York, praying the General Conference to investigate the same. Referred to the Committee on the Book Concern.

North Carolina Conference.—Hez. G. Leigh presented a petition from the North Carolina Conference, asking the

General Conference to authorize and require the Bishops to supply the station at Randolph Macon College alternately from the Virginia and North Carolina Conferences. Referred to the Committee on the Episcopacy.

Stationed preacher in R. M. College.

Also, a resolution instructing the Publishing Committee of the Virginia and North Carolina Conference Journal to use all proper means to have that paper published on the same terms as the Southern Christian Advocate. Referred to the Committee on the Book Concern.

Virginia and North Carolina Conference Journal.

Virginia Conference.—John Early presented resolutions similar to those of North Carolina; and they were referred to the Committees on Episcopacy and Book Concern.

Same as above.

Also, the unanimous non-concurrence of the Virginia Conference in the resolution of the New-England Conference on slavery. Referred to the Committee on Slavery.

Against resolution of N. Eng. Conference on slavery.

Also, the non-concurrence of the Virginia Conference in the New-York Conference resolutions on altering our general rule with regard to spirituous liquors. Referred to the Committee on Temperance.

Against N. York Con. res. on altering general rule.

Also, the concurrence of the Virginia Conference with the Ohio Conference, disapproving of drawing on the Book Concern for paying the expenses of delegates. Referred to the Committee on Expenses.

Against paying expenses of delegates from Book Concern.

T. Crowder presented the petition of the Methodist societies of Richmond, inviting the General Conference to hold its next session in that city. Laid on the table.

Next General Conference invited to Richmond.

Baltimore Conference.—H. Slicer presented a resolution of this Conference, asking leave to divide themselves during the ensuing four years, under the direction of the presiding Bishop, if a majority deemed it expedient. Referred to the Committee on Boundaries.

Division of Baltimore Conference.

Philadelphia Conference.—Bishop Waugh presented a communication from J. P. Durbin, in behalf of the faculty of Dickinson College, praying the General Conference to direct the Book Agents to present one copy of each book published, or which shall be published at the Book Room, to each library in our public seminaries and in our colleges. Referred to Committee on the Book Concern.

Donations of our publications to seminaries.

B. M. Drake and William Winans then moved to take up the report of the committee of the General Conference of 1836, on the subject of publishing a theological library. After discussion, on taking the question, the resolution was lost.

Theological Library.

On motion of H. Slicer and J. Miller, the following was unanimously adopted by a rising vote: "Resolved by the members of the General Conference, in Conference assembled, That the thanks of this body are due to the Rev. Robert Newton for his excellent and appropriate discourse delivered on yesterday, and that he be, and

Sermon of R. Newton for printing.

hereby is, respectfully requested to furnish a copy of that discourse for publication at the Book Room, New-York."

Mode of distributing funds of Book Concern and Chartered Fund.

On motion of N. Bangs, the Committee on the Book Concern were instructed to inquire whether a more equitable method may not be devised for the distribution of the avails of the Book Concern and Chartered Fund among the several Annual Conferences, and, if so, what that method should be.

Amendments in Discipline.

William A. Smith presented a paper containing instructions to the Committee on Revisal, and proposing sundry amendments in our rules of Discipline. This was referred to the Committee on Revisal and Unfinished Business.

William Burke, of Ohio.

Bishop Hedding invited William Burke, an aged travelling preacher of the Ohio Conference, to a seat in the altar.

Uniting circuits and stations.

P. P. Sandford offered the following resolution, "That the following be added to ans. 1, ques. 1, sec. 5, chap. 1, part 1, page 29 of the Discipline: 'The Bishops may, when they judge it necessary, unite two or more circuits or stations together, without affecting the separate financial interests or pastoral duties of such circuits or stations.'" It was moved to lay this on the table, and make it the order of the day for to-morrow. A division of the question was called for, and, being taken on the first part, it was laid on the table. The question recurring on the second part, to make it the order of the day for to-morrow, it was lost; so the resolution lies on the table.

Choice of committee to try an accused member.

O. Scott offered the following resolution: "Resolved, That the Committee on Revisal be instructed to inquire into the expediency of giving the accused, in case of trial, a voice in the selection of the committee by which he or she is to be tried,—and also inquire, whether the society of which the accused may be a member ought not to have some voice in the selection of the committee, and report thereon.

After motions to lay on the table and postpone indefinitely had been offered and failed, the resolution was referred to the Revisal Committee.

N. Levings offered the following, which were referred:

Change in form of certificate.

"1. Resolved, That the Committee on Revisal be instructed to inquire and report on the expediency of so amending the Discipline in chap. 1, sec. 9, ques. 2, ans. 7, page 42, as that the note of recommendation of our members removing from one circuit or station to another shall read: 'A. B., the bearer, is an acceptable member of the Methodist Episcopal Church in C.,' and that a note be given to persons on trial, to read thus: 'A. B., the bearer, is on trial in the Methodist Episcopal Church in C., having joined — day of —.'

"2. That the above committee be directed to inquire into the expediency of so amending the Discipline as to hold persons who remove from one station or circuit to another responsible to the society from which they remove until they have united elsewhere."

On motion of P. P. Sandford and N. White, it was resolved, "That the Committee on Revisal be instructed to inquire into the expediency of so altering the rule of Discipline, part 1, chap. 2, sec. 4, ans. to ques. 2, page 86, as to give discretionary power to the preacher in admitting persons to love-feasts who have had the privilege twice or thrice."

Admission into
love-feast.

On motion of R. W. Petherbridge and J. S. Porter the following was adopted:—

"Resolved, That the several Annual Conferences have the privilege of presenting in rotation any proposed alteration in the Discipline."

Mode of receiving
proposals
to alter Discipline.

Conference then, on motion, adjourned to meet to-morrow morning, at half-past eight o'clock.

FRIDAY, MAY 8.

Conference met pursuant to adjournment, Bishop Andrew in the chair, and was opened with religious exercises by brother Early.

The President announced the following committees, namely:—

Committees appointed

On the Mode of receiving Ministers of other Denominations:—Peter P. Sandford, Charles Cook, William J. Parks.

On the Trial of Superannuated Preachers residing without the Bounds of the Conferences to which they belong:—Robert Paine, J. G. Sanson, Fitch Reed, Abraham D. Merrill, William Murrah.

On the Course of Study for Candidates:—Levick Pierce, John Dempster, William B. Christia, Norval Wilson, Levi Scott.

On the American Bible Society:—Nath Levings, Frederick Upham, E. H. Pilcher.

E. W. Stickney, in place of Joseph Castle, on the Committee in the case of William Heath.

Committee on the Letter of Robert Emory:—Joseph Holdich, Edwin Dorsey, Manly Tooker.

On Periodical for Females:—L. L. Hamline, David Preston, Chas. W. Carpenter, George F. Pierce, Rufus C. Bailey.

On motion of E. Robinson, the regular order of business was suspended to enable him to offer the following resolution, viz.:—

"Whereas, a copy of the Journals of the Maine Annual

Conference has not been forwarded to this Conference, as required by the Discipline, (see chap. 1, sec. 4, page 25 ;) and whereas, two of the standing committees (viz., on Episcopacy and Itinerancy) are embarrassed in the prosecution of the duties assigned them for the want of said Journals ; therefore,

"Resolved, That the Secretary be, and hereby is, authorized to request, by letter, Rev. G. F. Cox, of Portland, Secretary of the Maine Conference, to forward, forthwith, to this Conference, said Journals of the Maine Annual Conference, or a copy of the same ; and that the expense be paid by the Maine Conference.

E. ROBINSON,
M. HILL."

The above resolution was adopted.

The call was then made according to rule, and the following papers presented and referred, viz. :—

Petitions, me-
morials, &c.

New-England Conference.—P. Crandall presented the resolution of this Conference, desiring that such alteration may be made in the Discipline as will authorize the Episcopacy to appoint travelling preachers as agents of benevolent and literary institutions.

And also, so to alter the Discipline as to prevent the Bishops from transferring a preacher from one Conference to another, without his consent, and that of the Conference to which he is transferred.

Both the above were referred to the Committee on the Episcopacy.

E. W. Stickney presented a memorial on slavery. Referred to the Committee on Slavery.

Also, a petition for a change in the mode of appointing Presiding Elders.

Also, a petition praying for a moderate Episcopacy.

The two last were referred to the Committee on Episcopacy.

Also, a petition in favour of a lay delegation to the General Conference.

On motion, this was laid on the table.

O. Scott presented memorials from Lowell, Holliston, Square Pond, Weymouth, Nantucket, Charlemon, Greenfield, Gill, and Ipswich, praying for a moderate Episcopacy. Also, memorials from the same places, in reference to a change in the mode of appointing Presiding Elders. Referred to the Committee on Episcopacy.

Also, memorials from the same places, and from Northfield and Leyden, praying for a lay representation in the General Conference.

On motion, these petitions were laid on the table for the present.

J. A. Merrill presented a memorial from Webster, on

the subject of a lay delegation in the General Conference. Laid on the table. Petitions, memorials, &c.

O. Scott presented a petition from Ipswich on slavery. Referred to the Committee on Slavery.

P. Crandall presented the appeal of Daniel Dorchester, of the New-England Conference. Laid on the table, and made the special order of the day for Tuesday next.

Maine Conference.—E. Robinson presented a memorial from Kentsville and Greenfield circuits, on slavery. Referred to the Committee on Slavery.

R. C. Bailey presented a memorial from Exeter circuit on slavery. Referred to the Committee on Slavery.

Pittsburg Conference.—C. Cook presented a communication from Alleghenytown, desiring the General Conference to hold its next session in Pittsburg. Laid on the table.

F. M. Hudson presented petitions from several travelling preachers of the Pittsburg Conference, respecting the division of said Conference. Referred to the Committee on Boundaries.

O. Scott, of New-England Conference, presented a petition from Barnesville circuit on slavery. Referred to the Committee on Slavery.

Michigan Conference.—H. Colclazer presented the resolutions of the Michigan Annual Conference, agreeing unanimously with the New-York resolutions in favour of inserting Mr. Wesley's rule in the Discipline, respecting spirituous liquors. Referred to the Committee on Temperance.

Also, the resolution of said Conference dissenting from the New-England Conference resolution on the subject of slavery, by a vote of seventy-five to one.

Genesee Conference.—G. Filmore presented a communication from Rochester, N. Y., asking General Conference to hold its next session in that city. Laid on the table for the present.

M. Tooker presented a petition from Canandaigua circuit, on slavery. Referred to the Committee on Slavery.

O. Scott, of New-England Conference, presented a petition from Seneca Falls, in favour of a lay delegation. Laid on the table.

Ohio Conference.—J. Young presented a communication respecting the Female Seminary, Worthington, Ohio. Referred to the Committee on Education.

J. F. Wright presented a memorial of the Western Methodist Historical Society. Read, and referred to a select committee of three.

Also, a petition from Portsmouth, Ohio, respecting the boundaries of the Ohio Conference. Referred to the Committee on Boundaries.

Petitions, memorials, &c.

Missouri Conference.—Jesse Green presented the petition of R. Aldridge, praying to be released from the payment for books which were lost on conveyance. Referred to the Committee on Book Concern.

Indiana Conference.—A. Wiley presented a memorial from Quarterly Meeting Conference, New-Albany, inviting the General Conference to hold its next session in the city of Louisville, Kentucky. Laid on the table.

E. S. Sevier presented a resolution of Holston Conference, praying that Rev. C. Fulton be exonerated from a claim held against him by the Book Agents, for one thousand Almanacs, which did not come till near the close of the year for which they were published. Referred to the Committee on Book Concern.

North Carolina Conference.—H. G. Leigh presented the resolution of the North Carolina Conference, non-concurring in the New-York resolution in favour of inserting Mr. Wesley's rule in the Discipline, respecting spirituous liquors, by a vote of twenty-two to twenty. Referred to the Committee on Temperance.

Also, resolutions of said Conference, unanimously dissenting from the New-England Conference resolutions on slavery. Referred to the Committee on Slavery.

T. B. Sargent refunds money given him by the last Gen. Conference.

Baltimore Conference.—N. Wilson presented a communication from Rev. T. B. Sargent, member of the Baltimore Conference, in reference to an appropriation of sixty dollars, made by the General Conference of 1836, to defray his expenses to and from Cincinnati, he being Assistant Secretary of that body; which act of the Conference, as well as his acceptance of the money, had been matters of censure. To quiet the whole, he offered to refund the amount, principal and interest, to the Book Room, and for that purpose presented a check on the Franklin Bank, in favour of T. Mason and G. Lane, for seventy-four dollars and forty cents.

It was moved to accept the amount, and pay it over to the Book Agents.

Moved to lay this on the table. Carried.

N. Bangs then offered the following resolution:—

Conference refuses to receive this, and presents a unanimous vote of thanks.

“Resolved, That, highly appreciating the services of brother T. B. Sargent, this Conference decline accepting his offer to refund them the money paid him for his travelling expenses to the last General Conference; and that the thanks of this Conference be presented to him for his services as Assistant Secretary to the General Conference of 1836.”

On which a rising vote was taken, and the resolution unanimously adopted.

Memorial from Westmoreland circuit.

E. Dorsey presented the memorial of the stewards and others of Westmoreland circuit, Baltimore Conference,

complaining of the action of the Baltimore Annual Conference, in refusing to elect to ordination local preachers, on the single ground of their being slaveholders.

The memorial was read, and ineffectual efforts made to procure other reference. After discussion it was, on motion, referred to a select committee of nine to consider and report thereon.

Referred to select committee of nine.

Philadelphia Conference.—H. White presented the resolution of the Philadelphia Conference, concurring unanimously in the N. York resolutions in favour of inserting in the Discipline Mr. Wesley's rule respecting spirituous liquors. Referred to the Committee on Temperance.

Resolutions, appeals, &c.

Also, resolution of said Conference dissenting, unanimously, from the N. England Conference respecting slavery. Referred to the Committee on Slavery.

Also, resolutions respecting centenary subscriptions. Referred to the Committee on Centenary Subscriptions.

Also, the appeals of James Smith, sen'r, and James V. Potts, of the Philadelphia Conference. Laid on the table.

M. Serin moved to refer all the acts of the Annual Conferences on the subject of slavery to the committee of nine raised on the petition from Westmoreland circuit, Baltimore Conference.

Moved to amend, by referring to the Committee on Itinerancy.

A motion was then made to lay the whole subject on the table, which prevailed.

Jno. Early offered the following resolution :—

"Resolved, That the word 'presiding' be stricken out of sec. 5, and last line of 4th answer to 2d question, page 29, of edition of 1836,"—which was read, and, at the suggestion of the mover, was laid on the table for the present.

Propose'd amendment of the Discipline.

On motion of B. M. Drake, "Resolved, That after Monday, the 11th inst., this Conference will receive no more petitions or memorials, without special order." Adopted.

Resolution to receive no petitions after Monday, 11th.

On motion of S. Luckey, it was resolved, "That a committee of five be appointed, to whom all memorials and petitions on the subject of lay representation, the choice of Presiding Elders, and a modification of the Episcopacy, shall be referred; and that the papers on these subjects already received, and referred to other committees, be withdrawn, and referred to said committee."

Committee of five on all memorials for lay representation, &c.

On motion, the papers referred to in the above resolution were taken up and referred accordingly.

On motion of W. Winans, it was resolved, "That the Committee on Revision and Unfinished Business be, and hereby are, instructed to inquire into the propriety of so explaining chap. 2, sec. 7, 1st answer to the question,

W. Winans' res. to amend Discipline

as to harmonize the administration of the rule, and report." Referred to the Committee on Revisal and Unfinished Business.

Amendments
proposed.

S. Luckey offered the following resolution :—
"Resolved, That the 2d answer to the 3d question, 4th sec. of chap. 1 of the Discipline, page 26, be amended by inserting after the words 'seamen,' 'and prisoners in our public prisons, and chaplains to military posts,' so as to read, 'those preachers that may be appointed to labour for the special benefit of seamen, of prisoners in our prisons, and chaplains to military posts.'" Laid on the table.

On motion of J. Early, the resolution adopted yesterday, by which the Annual Conferences were to be called in order for alterations in the Discipline, was reconsidered, and the resolution was laid on the table.

E. Dorsey offered the following resolution :—

"Resolved, That the attention of the Committee on Revisal be directed to that part of our Discipline found in chap. 2, sec. 7, page 89, which provides that if a preacher shall differ in judgment from the majority of a committee concerning the innocence or guilt of an accused person, he may refer the case to the ensuing Quarterly Meeting Conference; and that said committee be instructed to inquire into the expediency of so amending the rule in question as to secure to the accused person the right of appeal to the Quarterly Meeting Conference,"—which was read, and referred to the Committee on Revisal and Unfinished Business.

N. Bangs' resolu-
tions.

N. Bangs offered some resolutions, (see page 43.) While the first was under discussion the Conference adjourned, to meet to-morrow morning at half-past eight o'clock.

SATURDAY, MAY 9.

Conference met pursuant to adjournment, and was opened by brother Luckey.

Committees ap-
pointed.

The chair announced the following committees :—

On the Memorial from Westmoreland Circuit :—Henry B. Bascom, Charles Pitman, Joseph Lybrand, B. M. Drake, F. E. Pitts, Adam Poe, Samuel Brison, Charles Betts, Sherman Miner.

On Petitions for a Lay Delegation, &c. :—William Winans, George Gary, Moses Brock, John T. Mitchell, William C. Larrabee.

Reports from standing and select committees were called for by the President.

First Report of
Eps. Com.

John Early, chairman of Committee on Episcopacy, made a report, accompanied with resolutions adverse to the memorial of the Liberia Annual Conference, praying

the appointment of a Bishop to superintend that section of the work, but requiring one of the Bishops to visit Africa, before the next General Conference.

First Report of
Bp. Com.

Bishop Hedding made some remarks in allusion to the request of the last General Conference upon this subject, and desiring that final action upon the report be deferred until the Episcopacy have had some further consultation respecting the matter. On motion of N. Bangs, the report was laid on the table.

T. Spicer, chairman of the Committee on Revisal, made a report in reference to certain reports of the Committee on Revisal, of the Conference of 1836, which had not been acted upon by that body. The report was adopted.

Reports of Com.
on Revisal.
No. 1.

Also, a report from the same committee, directing a committee of trial, as in case of other immoralities, to those who fail in business, and are charged with behaving dishonestly, in addition to the Committee of Inspection.

On trial of persons failing in business, when charged with fraud. No. 2.

After the report had been read by the chairman, a motion was made to dispense with the reading of reports by the Secretary, unless called for by the Conference. It was moved to amend, by requiring both the chairman and Secretary to read reports. It was then moved to lay the motion and amendment on the table, which prevailed.

After this the report was read, and on motion laid on the table for the present.

Laid on table.

Also, a report from the same committee, unfavourable to such change in the Discipline as will permit the Bishops to continue a preacher in the same circuit or station for three years successively. The report was read, and a motion made for its adoption, which elicited considerable discussion, pending which J. A. Collins moved to amend the report by striking out the following words: "that they have taken the subject into consideration, and are of opinion that the time has not yet arrived when such alteration would be advisable." After an animated debate, the amendment was adopted. N. Bangs moved further to amend the report by striking out the words, "the most talented and useful." Carried. The report as amended was then adopted, and reads as follows, namely:—

Unfavourable to continuing preachers more than two yrs. No. 3.

"In our opinion, the present plan is better calculated to diffuse the influence of our ministers more generally among our people."

Also, a report from the same committee, concluding with a resolution, requesting the Bishops to prepare explanatory notes to the Discipline, to be reported to the next General Conference. The report was read, and on motion laid on the table for the present.

Adopted.

Requesting bps. to prepare notes to the Discipline. No. 4.

Laid on the table.

On motion of John Early, it was resolved, "That the

Chairmen not to read reports.

Bish. Hedding's com. against Annual Con. Referred to committee of five.

E. Ryerson, of Canada.

Regular call. Petitions, memorials, &c.

J. Scott's appeal.

chairmen of committees do not read to the Conference the reports presented by them."

Bishop Hedding presented a memorial complaining of certain acts of an Annual Conference, which was read, and referred to a special committee of five, to consider and report thereon. On motion, this committee was appointed by nomination, and N. Bangs, W. H. Raper, Geo. Peck, John Dempster, and John Early, were severally nominated and appointed. On motion, Bishop Hedding was respectfully requested to make to the above committee the communication indicated in his memorial.

Bishop Waugh introduced the Rev. Egerton Ryerson of the Canada Conference.

On motion of N. Bangs, the regular order of business was suspended for the purpose of taking up resolutions heretofore submitted respecting superannuated preachers, living out of the bounds of the Conferences to which they belong. The paper was taken up and referred to the Committee on Non-Resident Superannuated Travelling Preachers.

The call for petitions, memorials, &c., was then renewed.

New-England Conference.—J. A. Merrill presented a petition from Duxbury, Massachusetts, on the subject of slavery. Referred to the Committee on Slavery. Also, a petition from the same place, with respect to a lay delegation to the General Conference. Referred to the Committee on Petitions for a Lay Delegation, &c.

F. Upham presented a petition from Fairhaven, Massachusetts, on slavery. Referred to the Committee on Slavery.

E. W. Stickney presented petitions from Provincetown, on slavery. Referred to the committee on that subject. Also, a petition from the same place, praying for a moderate episcopacy, and for a change in the mode of appointing presiding elders. Referred to committee raised on these two subjects.

New-Hampshire Conference.—S. Chamberlain presented petitions from Kingston circuit, and Sand Town station, praying General Conference not to pass any rule to prevent the investigation or discussion of the subject of slavery, or any other question involving great moral principles, by our preachers and people. Referred to the Committee on Slavery.

J. Templeton presented a memorial from Chelsea, Vermont, of similar character, which received the same reference.

Also, the appeal of Jonas Scott, from the decision of that Conference, by which he was located without his consent. Laid on the table for the present.

Pittsburg Conference.—C. Cooke presented a resolution

from this Annual Conference, concurring unanimously with the Ohio Conference, against drawing on the Book Concern for defraying the expenses of the delegates to the General Conference. Referred to the Committee on Expenses.

Petitions, memorials, &c.

Also the concurrence of said Conference, by a vote of ninety to four, in favour of Mr. Wesley's rule on spirituous liquors. Referred to Committee on Temperance.

Also, a resolution of the same Conference, dissenting by a vote of eighty-seven to five from the New-England Conference resolution, on the subject of slavery. Referred to the Committee on Slavery.

Erie Conference.—J. Chandler presented the unanimous concurrence of this Conference in the resolution of the New-York Conference on Mr. Wesley's rule. Referred to the Committee on Temperance.

Also, the non-concurrence of said Conference in the New-England resolution on slavery, by a vote of eighty-six to three. Referred to Committee on Slavery.

Also, a statement respecting the Centenary Fund of that Conference. Referred to the Committee on Centenary Subscriptions.

Black River Conference.—G. Baker presented a memorial on slavery from Mexicoville. Referred to the Committee on Slavery.

Oneida Conference.—Elias Bowen presented two memorials from Madison and one from Morrisville on slavery. Referred to Committee on Slavery.

Z. Paddock presented petitions from New-York Mills, on temperance and slavery. Referred to the appropriate committees.

Ohio Conference.—J. Young presented a paper relating to the Blendon Young Men's Seminary. Referred to the Committee on Education.

Missouri Conference.—A. Munroe presented the vote of unanimous non-concurrence in the New-England resolution on slavery. Referred to Committee on Slavery.

Indiana Conference.—C. W. Ruter presented a vote of the unanimous concurrence of this Conference with New-York Conference, on the insertion of Mr. Wesley's rule on spirituous liquors—seventy-nine votes. Referred to Committee on Temperance. Also, the unanimous non-concurrence, by eighty-one votes, of this Conference in the New-England Conference resolution on slavery. Referred to Committee on Slavery.

Holston Conference.—E. S. Sevier presented the unanimous vote, (forty-one votes,) in concurrence with New-York Conference, in favour of inserting Mr. Wesley's rule on spirituous liquors. Referred to Committee on Temperance.

Resolutions,
motions, &c.

New-Jersey Conference.—R. W. Petherbridge presented the concurrence, by a vote of seventy-six to four, in the New-York resolution on Mr. Wesley's rule. Referred to Committee on Temperance. Also, a vote of unanimous dissent from the New-England Conference resolution on slavery: Referred to the Committee on Slavery.

N. Bangs moved to call up two resolutions respecting appeals heretofore submitted. On motion they were called up, and referred to the Revisal Committee.

On motion of C. W. Ruter and E. Bowen, it was resolved, "That so much of the Bishops' Address as relates to the admission of members into our Church from among other denominations, be referred to the Committee on the Mode of receiving Ministers of other Denominations."

On motion of J. A. Collins and J. B. Houghtaling, it was resolved to instruct the Committee on Revisal to inquire into the expediency of so amending the Discipline, (chap. 1, sec. 4, ans. 2 to ques. 3,) as after the word "superintendence" to insert, "Provided no probationer in an Annual Conference be appointed to any college or seminary."

On motion of R. W. Petherbridge and S. Luckey, the Committee on Revisal were instructed to inquire into the expediency of altering the probationary term of a travelling preacher from two to four years, (p. 38, Dis.) This proposal was laid on the table.

On motion, the resolutions of brother Luckey, respecting the continuance of preachers in military stations and other cases for a longer period than two years, were taken up, and referred to the Committee on Revisal.

C. Sherman and S. Miner submitted the following, which were referred to the Committee on Revisal:—

"Resolved, That the Committee on Revisal, &c., be requested to inquire into the expediency of adding the following items to the list of duties of those who have charge of circuits, Discipline, sec. 9, page 40.

"1. To enter in a book provided for the purpose the names of persons admitted on trial, with the date of such admission, and also the time of their being received into full membership.

"2. To keep a regular church register, consisting of the names of all the members in his charge. Of admissions by certificate, of the baptism of adults and of children, of removals by certificate, of deaths and expulsions.

"3. To enter in a separate book the names of persons joined together in matrimony by himself and colleagues, with accompanying dates."

Moved by the same, to instruct the same committee on the expediency of striking out from Discipline, sec. 3, p. 164, under the question, "What are the duties of stew-

ards?" the phrase, "to register the marriages and baptisms."

On motion, Conference adjourned to meet Monday morning, half-past eight o'clock.

MONDAY MORNING, MAY 11.

Conference met pursuant to adjournment, and was opened by reading the word of God, singing and prayer, by brother James M'Mahon. Bishop Morris in the chair.

B. M. Drake presented the certificate of election of John M. Holland as a delegate to this body, which was read, and brother Holland took his seat.

J. M. Holland of Mississippi.

The chair announced the following committee on the memorial of the Western Historical Society:—Joseph S. Tomlinson, Manly Tooker, John A. Collins.

Com. on Western Historical Society.

T. Spicer, chairman of the Committee on Revisal, presented a report proposing to amend the rule requiring arbitration between members of our church concerning the payment of debts. Read, and laid on the table for the present.

Reports from Committee on Revisal. No. 3.

Also, a report recommending sundry specified alterations in the Discipline. Read, and laid on the table for the present.

No. 6.

On motion of William Capers, Conference resolved to suspend the resolutions forbidding chairmen of committees to read reports presented by them, to enable the chairman of Committee on Revisal to read the reports of that committee.

The President called for memorials, petitions, &c.

Call according to rule.

Maine Conference.—William C. Larrabee presented a memorial from Maine Wesleyan Seminary. Referred to Committee on Book Concern.

Petitions, resolutions, &c.

New-Hampshire Conference.—J. Perkins presented the concurrence of the New-Hampshire Conference in the resolution of the New-England Conference concerning slavery. Referred to the Committee on Slavery. Also, the unanimous concurrence of that Conference with the New-York Conference on the restoration of Mr. Wesley's rule on spirituous liquors, one hundred and thirteen voting in favour. Referred to the Committee on Temperance.

Troy Conference.—J. B. Houghtaling presented resolutions of unanimous concurrence with the New-York Conference on restoring Mr. Wesley's rule on spirituous liquors.

Also, the non-concurrence of the Troy Conference in the New-England Conference resolution on slavery. Referred to Committee on Slavery.

Black River Conference.—G. Baker presented the non-

concurrence of that Conference in New-England resolution on slavery. Referred to Committee on Slavery.

Complaint of H. Bartlett.

Bishop Hedding presented the memorial of H. Bartlett of the New-York Conference, complaining that it had withheld his legal claim as a superannuated preacher. Read, and referred to the Committee on the Itinerancy.

Com. from Colonization Society.

N. Bangs presented a communication from Rev. R. R. Gurley, Secretary of the American Colonization Society, which was read, and on motion referred to a select committee of five.

Petitions, resolutions, &c.

Ohio Conference.—William H. Raper presented a sealed document, which, on motion, was opened by the Secretary, and proved to be a memorial on slavery, a copy of which had been presented before. Referred to Committee on Slavery.

Illinois Conference.—John T. Mitchell presented the unanimous non-concurrence of that Conference, ninety-five voting, in the New-England Conference resolution on slavery. Referred to Committee on Slavery.

Kentucky Conference.—T. N. Ralston presented the concurrence of that Conference with the New-York Conference, for restoring Mr. Wesley's rule on spirituous liquors. Referred to Committee on Temperance. The vote of the Kentucky Conference on this resolution was seventy-six to one.

Also, the said Conference, dissenting unanimously, seventy-nine voting, from the New-England Conference resolution on slavery. Referred to Committee on Slavery.

Also, resolutions of same Conference, instructing their delegates to the General Conference to use their efforts to procure certain alterations in the Discipline. Referred to Committee on Revisal.

Mississippi Conference.—William Winans presented resolutions, dissenting from the New-York Conference (by a vote of thirty-eight to eleven) in favour of restoring Mr. Wesley's rule on spirituous liquors. Referred to Temperance Committee.

Alabama Conference.—Bishop Morris presented papers in reference to the late Dr. Kennon's book business. Referred to the Committee on Book Concern.

Georgia Conference.—L. Pierce presented a resolution of that Conference, dissenting (by a vote of thirty-six to twenty-eight) from the New-York Conference resolution on restoring Mr. Wesley's rule on spirituous liquors. Referred to Committee on Temperance.

Also, the unanimous non-concurrence, sixty-four voting, in the New-England Conference resolution on slavery. Referred to the Committee on Slavery.

Also, the concurrence of that Conference with the Ohio Conference in recommending, by a vote of sixty-six to one, the General Conference not to defray the expenses

of delegates from the Book Concern. Referred to Committee on Expenses.

Baltimore Conference.—John A. Collins presented a communication from Dr. Bond, sen., with respect to missions in Southern Africa. Read, and referred to Committee on Missions.

Letter from Dr Bond on African Missions.

S. G. Roszel presented the concurrence of this Conference with the Ohio Conference, in recommending, by a vote of ninety-seven yeas, and twenty-two nays, to the General Conference, not to draw on the Book Concern to defray the expenses of their delegates.

Resolutions.

A. N. Filmore presented resolutions of the Genesee Conference dissenting from the New-England Conference on slavery, by a vote of sixty to thirty. Referred to Committee on Slavery.

A. Monroe presented resolutions of concurrence from the Missouri Conference in the New-York Conference resolution in favour of restoring Mr. Wesley's rule on ardent spirits, forty-nine votes in favour, and none opposed. Referred to Committee on Temperance.

W. Winans presented resolutions of the Mississippi Conference dissenting from the Ohio Conference (by twenty-nine to one) on the expenses of delegates to the General Conference. Referred to the Committee on Expenses.

On motion of N. Bangs, Conference called up the following preamble and resolutions, submitted by him on Friday last, and then partially discussed:—

Dr Bangs' resolutions on Discipline.

"Whereas the book of Discipline, in consequence of alterations and amendments from time to time, has become obscure in some places, and apparently contradictory in others; therefore, resolved,

"1. That a committee of three be appointed, whose duty it shall be, in the interval of the General Conference, to revise the Discipline, and adjust the several parts, so as to make them harmonize one with another; remove obscurities, by correcting the phraseology without altering the sense; and to prepare a copious alphabetical index to the whole; and when the revision is completed, the Book Agents at New-York shall publish a specimen edition, sufficiently large to furnish each delegate to the next General Conference with a copy; to whom it shall be submitted to be disposed of as the General Conference may see fit and right.

"2. That our Editor be, and is hereby instructed, to prepare a full and perfect index to the Discipline, to be published with the next edition; and that the agents be, and hereby are, directed to publish an edition of the same in an octavo form, with a large and clear type, for the use of churches and old people, and others who may prefer it;

and that the agents be requested to furnish it to churches at wholesale prices, which shall be as low as it can be offered."

Mr. Power's
substitute.

J. H. Power moved the following substitute for the first resolution:—"Resolved, That the Committee on Revisal be instructed so to alter any language in the Discipline, if necessary, as to reconcile any apparent discrepancies, and recommend any other alterations that may occur to them in their examination, in any part of the Discipline subject to revisal, so as to lead to the better understanding thereof and to harmonize the administration; and report the same at their earliest convenience to this Conference."

First resolution
withdrawn.

The first resolution was then withdrawn by the mover. A motion to lay brother Power's resolution on the table was lost; and the question recurring on the original resolution, it, also, was lost.

Second resolution
read,
amended, and
adopted.

The second resolution was read, and amended. It was then divided, and adopted as follows:—

"Resolved, That our Editor be, and he hereby is, instructed to prepare a more perfect index to the Discipline in alphabetical order, to be published with the next edition of the Discipline; and that the Agents be, and hereby are, directed to publish an edition of the same in a 12 mo. form, with a large and clear type, for the use of churches and old people, or others who may prefer it, and that the Agents be requested to furnish it at the wholesale price to Churches, which shall be as low as it can be afforded."

Resolutions.

C. W. Ruter presented a resolution of the Indiana Conference, concurring with the Ohio Conference in relation to the expenses of the delegates to the General Conference. Referred to the Committee on Expenses.

J. Perkins presented resolutions of the N. Hampshire Conference dissenting from the Ohio Conference in the above matter. Referred to the Committee on Expenses.

J. B. Houghtaling presented a resolution of the Troy Conference concurring with the Ohio Conference, as above. Referred to the Committee on Expenses.

William Winans presented a resolution of the Mississippi Conference respecting an alteration in the rule of Discipline, chap. 2, sec. 8, so as to make it prohibit the manufacture, purchase, or sale of ardent spirits, except for medical purposes. Twenty-one for, and twenty against the motion. Referred to the Committee on Temperance.

T. Spicer offered three resolutions, proposing amendments and alterations in our Discipline, which were referred to the Committee on Revisal.

When these had been referred, L. L. Hamline moved to take up the report, laid on the table by the last General Conference, on a "Theological Library." Moved to lay this resolution on the table; and while this motion was

pending, the Conference adjourned, to meet to-morrow morning at half-past eight o'clock.

TUESDAY MORNING, MAY 12.

Conference met, pursuant to adjournment, Bishop Roberts in the chair, and was opened with religious exercises by brother Winans.

The chair announced the following committee, on the communication of the "American Colonization Society:" John Early, Nathan Bangs, Glezen Filmore, John F. Wright, and L. L. Hamline.

Committee on
Mr. Gurley's
letter.

Joseph Holdich was released from the Committee on the Letter of Robert Emory, and Peter Akers appointed in his place.

John A. Collins was released from the Committee on the Historical Society, and Edwin Dorsey appointed in his place.

On motion of H. Slicer, the regular order of business was suspended, to enable him to present the appeal of William Houston, who had been located by the Baltimore Conference without his consent. The appeal was then presented, and referred to the committee appointed on the case of William Heath.

Appeal of Wm.
Houston.

The President called for the reports of standing and select committees.

John Early, chairman of Committee on Episcopacy, presented the following report, which on motion was adopted:—

Second report
of Committee
on Episcopacy.

"The committee to whom was referred the petition of the North Carolina and Virginia Conferences, praying the General Conference to make it the duty of our superintendents to supply the station at Randolph Macon College, alternately, from these Conferences, have had the same under consideration, and recommend the adoption of the following resolution: Resolved, That it is inexpedient to grant the prayer of the petitioners. Respectfully submitted,

JOHN EARLY, Chairman.

"Baltimore, May 12, 1840."

T. Spicer, chairman of Committee on Revisal, presented a report respecting the location of preachers without their consent; and on the moral and religious training of baptized children; which was read, and a motion made for its adoption. After some discussion, and amendment, the report was adopted as follows:—

Revisal, No. 7.

"The Committee on Revisal and Unfinished Business beg leave to report, That they have taken into consideration the memorial dated Sandwich, July, 1839, relative to amending the rule respecting the locating preachers in

Adopted.

certain cases without their consent. Your committee, after carefully weighing this subject, and the interests of the church which are involved in this matter, have come to the conclusion, that no alteration of the present rule is necessary.

"Your committee's attention was also directed to the moral and religious training of baptized children among us. Your committee are of opinion that no further rule on this subject is necessary."

Appeal of D.
Dorchester.

On motion of S. Luckey, Conference suspended the regular order of business, to take up the appeal of Rev. Daniel Dorchester from the decision of the New-England Conference in 1839.

The record in the case was read from the Journal of the New-England Conference, by which it appeared that Daniel Dorchester was charged as follows :—

Charge and specification.

"*Charge.*—For exceeding the powers of his office.

"*Specification.*—In peremptorily arresting the Quarterly Meeting Conference, on the evening of the 13th day of August last, in the midst of business which he had allowed them to commence; and for suddenly and unprecedentedly adjourning the Conference contrary to the express wish of a great majority of the Conference, thereby abridging them in the exercise of their privileges of an associate body."

Action thereon.

The President permitted the appeal to come before the Conference. After some conversation respecting the order to be pursued in attending to the case, on motion of William A. Smith, it was resolved, "That Brother Dorchester be permitted to make his defence himself, or by aid of counsel, or both, as he may choose." Brother Dorchester addressed the Conference, and had proceeded some time therein, when the Conference adjourned, to meet this afternoon at three o'clock.

TUESDAY AFTERNOON.

Conference met pursuant to adjournment, Bishop Hedding in the chair, and was opened with the usual religious exercises by brother H. G. Leigh.

Appeal of D.
Dorchester.

Conference resumed the consideration of the appeal of Daniel Dorchester, who further addressed the Conference in his defence. The reading of a certain paper by him was objected to, whereupon, on motion of D. Ostrander, Conference resolved that brother Dorchester have leave to read that paper, or any other he may wish. Brother Dorchester then proceeded with, and finished his address.

Brother Crandall, Scott, Merrill, and Stickney, members of the delegation from New-England Conference, each addressed the Conference in reply to brother Dor-

chester, and in defence of the course pursued by the New-England Conference.

Brother Holdich rose in behalf of the appellant; but signifying his preference to make his remarks to-morrow, Conference, on motion, adjourned to meet to-morrow morning, at half-past eight o'clock.

Brother Holdich
counsel for de-
fendant.

WEDNESDAY, MAY 13.

Conference met, pursuant to adjournment, Bishop Andrew in the chair, and was opened with religious exercises by brother William H. Raper.

The President called for reports of standing and select committees.

Tobias Spicer, chairman of Committee on Revisal, presented a report on a course of reading and study for local preachers.

Revisal, No. 8

This was read, and laid on the table for one day, in conformity with the rule.

Also, in favour of amending the rule, requiring a note of recommendation to be given to members of society removing from one circuit or station to another. Disposed of as the above.

Revisal, No. 9.

On motion of J. A. Collins, the report of the Committee on the Judiciary, of 1836, in relation to a memorial from Westmoreland and Lancaster circuits, Baltimore Conference, was referred to the committee raised on the memorial from Westmoreland circuit to this Conference.

Refer. to com.
on me. from
Westmoreland
circuit.

Conference resumed the consideration of the appeal of Daniel Dorchester, of the New-England Conference.

Appeal of D.
Dorchester

Brother Holdich addressed the Conference in reply to the New-England delegation, and in behalf of brother Dorchester. When he had concluded, various propositions were made for the disposition of the case, pending the proceedings on which, the question being raised, Bishop Andrew decided that the delegates from the New-England Conference are not permitted further to discuss the appeal. From this decision an appeal was taken by William Winans, and on the question, "Shall the decision of the chair stand as the judgment of the Conference?" it was decided in the affirmative, and the chair sustained.

Brother Ignatius A. Few then moved, that the delegates from the New-England Conference be *not* permitted to vote on this appeal. This was laid on the table, and the following resolution, offered by brother Few, was adopted by a vote of one hundred and twenty yeas, and seventeen nays, namely:—

Final action on
Dorchester's
appeal.

"Resolved, That the decision of the New-England Conference of 1839, censuring Rev. D. Dorchester, and re-

quiring him to pursue a different course in future, be, and the same is hereby reversed."

**Report of Com.
on Episcopacy.**

On motion of N. Bangs, the report of the Committee on Episcopacy, with respect to ordaining a bishop for Africa, was taken up. The report was read, and a motion to amend, by striking out the letters "in," of the first resolution, so as to make it read "expedient" &c., was made. The motion to amend was laid on the table for the present. Bishop Waugh stated that the superintendents were ready to make a communication, assigning reasons why one of their number had not visited Africa, in conformity with the request of the General Conference of 1836.

**Bishops' reasons
for not
visiting Africa.**

On motion it was resolved, That Conference will now receive the communication. It was read by Bishop Waugh, and on motion it was resolved, by a unanimous rising vote, That the explanation of the superintendents is satisfactory.

The report was resumed, the above amendment still pending. A further amendment was proposed by brother Capers, which was accepted by Dr. Bangs. On motion this amendment was laid on the table. After some discussion of the proposal to strike out the letters "in," Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

THURSDAY, MAY 14.

Conference met, pursuant to adjournment, Bishop Waugh in the chair, and was opened with reading a portion of the Holy Scriptures, singing and prayer, by Rev. Joseph Lybrand.

The President called for reports of standing and select committees.

**Missionary Report.
No. 1.**

S. Luckey, chairman of the Committee on Missions, presented a report recommending sundry amendments to the Constitution of the Missionary Society of the Methodist Episcopal Church. Read, and laid on the table.

**Slavery Report.
No. 1.**

N. Bangs, chairman of the Committee on Slavery, reported in part, that that committee, at present, cannot act on any of the subjects referred to them in the Bishops' Address touching the acts of Annual Conferences on the subject of slavery and abolitionism, and asking to be discharged from the further consideration of all such matters as properly come before the Committee on Itinerancy. A motion, by H. G. Leigh, to recommit to the Committee on Slavery, prevailed.

**Revisal report.
No. 10.**

T. Spicer, chairman of Committee on Revisal, reported in part, on transposing and re-arranging certain portions of the Discipline. Moved by W. Winans to recommit the report to committee, with instructions. After discussion, it

was moved to lay this on the table. Carried, and the report itself was then laid on the table.

T. Spicer, from the same committee, submitted a report respecting the trial of local preachers, which was read by the chairman, and laid on the table.

Revisal report
No. 11.

T. Spicer, from the same committee, also made a report respecting the rule of Discipline relating to the admission of strangers, or persons not members of our church, into love-feasts. Read by the chairman, and laid on the table.

No. 12.

John Early, chairman of the Committee on the Communication of R. R. Gurley, Secretary of the American Colonization Society, presented a report, which was read, and a motion made for its adoption. Moved to lay it on the table. Lost.

Colonization report.

A division was called for, so as to take up, in connected order, the resolutions appended to the report. The first resolution was read, and while under consideration, a motion was made to reconsider the vote laying the report on the table, which prevailed; and then, on motion, the report was laid on the table, and made the order of the day for Monday next.

M. Richardson, chairman of the Committee on the Book Concern, presented a report, which was read. It was moved to lay the report on the table. Lost. A motion was then made to adopt the report. A division was called for, and the first resolution was read and adopted. The second resolution was read. S. Luckey moved to amend it so as to make it read, "that the Book Agents be directed," &c. Carried; and the resolution, as amended, was adopted. The third resolution was read. T. Spicer moved to amend, so as to read, "that the Book Agents be directed," &c. Prevailed. It was further amended by striking out "him," and inserting "J. S. Taylor." P. P. Sandford moved to insert the word "not," before the words "to release." B. M. Drake moved to lay this motion on the table. Carried. S. Luckey moved to amend, by inserting the words, "in case he did order more than fifty dollars' worth of books." On motion, this was laid on the table. The resolution, as amended, was then adopted. The fourth resolution was read. J. S. Tomlinson moved the following as a substitute, "That in the opinion of the Conference, the Book Concern has no just claim against Jesse Hale." B. M. Drake moved to lay the substitute on the table. Lost. The substitute was then adopted, and the resolution in this form prevailed. The fifth resolution was read, and adopted. The sixth resolution was read. N. Bangs moved to amend by inserting "or patronage;" an amendment by L. L. Hamline, to insert the word "chartered" before "seminaries," was admitted.

Report from
Committee on
Book Concern

Tomlinson's
substitute carried.

W. Winans'
substitute.

J. S. Tomlinson moved to amend the amendment, by adding the words, "whose charters secure to our church permanent control and management over them." While this was pending, William Winans offered a substitute for the whole, namely:—"Resolved, That upon any board of trustees of any college or seminary of learning making a satisfactory showing to the Book Agents at New-York, or Cincinnati, that the institutions under their care are, by their charters, placed under the permanent control or patronage of any Annual Conference or Conferences; the said Agents shall sell a copy of each book on the General Catalogue of the books published by them at fifty per cent. discount, and shall furnish all such institutions a copy each of all the periodicals published under the direction of the General Conference."

Professor Holdich addressed the Conference; but before concluding, the Conference adjourned.

FRIDAY, MAY 15.

Conference met according to adjournment, Bishop Morris in the chair, and was opened with reading a portion of the Holy Scripture, singing and prayer, by Rev. T. Stringfield.

On motion of J. A. Collins, it was resolved to suspend the regular order of business, to take up the report of the Committee on the Book Concern, which had been partly acted upon.

Wm. Winans'
substitute, &c.,
withdrawn, to
give way for a
substitute by
R. Paine.

The resolution offered by W. Winans, as a substitute for the sixth resolution of the committee, was still pending. Efforts were made to amend it; but the whole was withdrawn, to make way for a substitute offered by R. Paine in the following words, namely:—

"Resolved, That the Book Agents at New-York and Cincinnati be, and hereby are, directed to furnish for cash to each of the colleges and other literary institutions under the control and patronage of any Annual Conference, a copy of all the books included in the General Catalogue of books published by the Book Concern, at fifty per cent. discount on retail prices; and to furnish to said institutions all our periodicals gratuitously; *provided*, that on application for said books, the Annual Conference in which such institution may be located shall forward a certificate that it is under their control and patronage, and promises permanent and extensive usefulness."

Moved to lay on the table. Lost.

The substitute then passed, and in this form the sixth resolution was adopted.

The seventh resolution was read, and adopted; as was also the eighth, with a slight verbal alteration. The re-

port in whole, as amended, was then adopted, and reads as follows, namely:—

"The Committee on the affairs of the Book Concern beg leave to present the following report (in part.) The committee have had under consideration the application of Rev. C. E. Fulton to be released from a claim (for one thousand Almanacs) held by the Book Agents against him; and beg leave to present the following resolution:

"1. Resolved, That it be recommended to the Book Agents to release said Fulton from the said claim.

"The committee have also had under consideration the memorial of Rev. R. Aldridge, asking to be released from a claim for books which sunk in the river, and beg leave to offer the following resolution:—

"2. Resolved, That the Book Agents be directed to release said Aldridge from the above claim.

"They have had under consideration also the application of Rev. J. S. Taylor to be released from a claim for books which were lost by shipwreck; and they beg leave to offer the following resolution:—

"3. Resolved, That the Book Agents be directed to release J. S. Taylor from said claim.

"They have had under consideration also the application of Rev. Jesse Hale, to be released from a claim held against him by the Book Agents for books, which your committee think were charged to him at retail prices: from this, and other considerations, your committee are induced to offer the following resolution:—

"4. Resolved, That the Book Agents be directed to release said Hale from the above-named claim, principal and interest.

"They have had under consideration also the application of William Kennon to release the estate of R. L. Kennon from a claim held against it by the Book Agents, and beg leave to offer the following resolution:—

"5. Resolved, That in the judgment of your committee, the papers in this case should be referred to the Book Agents at New-York for investigation, who shall forward them, with all the information to be gathered from their books, to the Alabama Conference, which shall have power to settle the claim.

"The committee have had under consideration, also, memorials relating to the supply of books and periodicals to our colleges and seminaries, and beg leave to offer the following resolution:—

"6. Resolved, That the Book Agents at New-York and Cincinnati be, and hereby are, instructed to furnish for cash, to each of the colleges and other literary institutions under the control and patronage of any Annual Conference, a copy of all the books included in the General

Report of Com.
on Book Con-
cern. For relief
of C. Fulton.

Release of R.
Aldridge.

Release of J. S.
Taylor

Release of Jes-
se Hale.

Case of R. L.
Kennon's es-
tate.

On furnishing
colleges and
seminaries with
books and peri-
odicals.

Catalogue, at fifty per cent. discount on retail prices; and to furnish said institutions all our periodicals gratuitously; *provided*, that on application for said books, the Annual Conference in which such institution may be located shall forward a certificate that it is under their control and patronage, and promises permanent and extensive usefulness.

On change of
the form of
Christian Ad-
and Journal.

"The committee have had under consideration, also, the change of the form of the Christian Advocate and Journal, and the propriety of admitting advertisements into that paper, and beg leave to submit the following resolution:—

"7. Resolved unanimously, That it be continued in its present form, and that advertisements be not admitted.

S. Christian Ad-
vocate.

"Your committee have had under consideration, also, the affairs of the Southern Christian Advocate, and beg leave to offer the following resolution:—

"8. Resolved, That its condition is prosperous, and that its publication be continued.

"Submitted, M. RICHARDSON, *Chairman*.

"*Baltimore, May 13, 1840.*"

Reports from standing and select committees were called for.

Report on re-
sponsibility of
superannuated
preachers.

R. Paine, chairman of the Committee on Superannuated Preachers, made a report in favour of changing the responsibility of superannuated preachers from the Conference of which they are members to the Conference in whose bounds they reside. And also in reference to supernumerary preachers who refuse to do the work assigned them by the bishops. Read, and laid on the table.

Report on a pe-
riodical for fe-
males.

L. L. Hamline, chairman of the Committee on Memorials to establish Periodicals for Females, presented a report, which was read. Moved to lay it on the table. Lost. A motion was made for adoption. The first, second, and third resolutions were adopted. The report in whole was then adopted, as follows:—

"The committee to whom was referred the resolutions of the Ohio Annual Conference on the subject of 'establishing a periodical for females beg leave to report—That in forming a conclusion in regard to the propriety of establishing such a periodical, it became necessary to inquire into the wants of the church and the feasibility of the enterprise.

"Under the first inquiry, the committee would remind the Conference of the fact, that periodicals of a specific character and adaptation have become common, and that the M. E. Church has in this respect fallen in with the customs and taste of society. Magazines for youth and children are multiplied, and Methodism, ever willing to adopt whatever appliances for moral good may come in

her way, has seized this means, and uses it with good effect.

Report on a periodical for females.

"But periodicals designed especially for females—for the mothers and daughters of the land—are also multiplied, and much of the periodical literature of the day, whether for entertainment or for edification, is specifically adapted and dedicated to the ladies. And the committee regret to have it to urge as a matter of fact on the attention of the Conference, that a great portion of this literature is of a light and trivial character. Many of those who contribute to it, aim not to provide aliment for the understanding, but food for a morbid appetite. An antidote is needed. And although there are graver periodicals for females, yet there are none in these United States which inculcate the pure doctrines of God's word as held and deemed important by our Church. It has become customary for opulent American families to take at least one such periodical; and it seems to the committee of high importance, that in a religious community, containing eight hundred thousand souls, one, at least, blending if possible the theology of the Bible, as inculcated by Methodism; with the attractions of a chastened literature, should be placed within the reach of our female members.

"And this, the committee believe, can be done without even the hazard of pecuniary loss, or of curtailing the circulation of any existing periodical of the church. Our book establishments furnish peculiar facilities for its accomplishment, inasmuch as the mechanical apparatus of those establishments would answer in part for that purpose, and probably no addition to the corps editorial would be necessary. The committee are convinced that the contemplated publication may be so located as not to curtail the circulation of our existing periodicals. Look, for instance, at the great west. Almost one half of our white members dwell in the valley of the Mississippi. Our periodicals in pamphlet form have no circulation of any value, either for pecuniary or moral purposes, in that vast region. There the field is broad, and populous, and inviting for this publication.

"In favour of locating it there the committee deem it proper to suggest,—

"*First.* That no Conference periodical in pamphlet form is published west of the mountains.

"*Second.* No periodical for females is published in all the west, except a small magazine by a minister of the Methodist Protestant Church in Cincinnati, and 'The Ladies' Universalist Magazine' in Northern Ohio.

"*Third.* Female education is exciting unprecedented interest in the west, and conventions and colleges of teachers are discussing it with extreme earnestness and zeal.

Report on a periodical for females.

"*Fourth.* Roman Catholics are taking a most anxious part in these discussions, and, as the foster parents of female mind and sentiment, spare no pains in endeavouring to sway popular opinion and direct public action on this subject. In view of all the facts the committee beg leave to recommend to the General Conference the adoption of the following, viz. :—

"Resolved by the General Conference of the M. E. Church,

"*First.* That it is expedient to establish a religious periodical for the benefit of females.

"*Second.* That the Book Agents at Cincinnati, Ohio, be, and they are hereby authorized to commence the publication of such a periodical, as soon as in their opinion and in the judgment of the Cincinnati Book Committee there will be sufficient patronage to sustain it.

"*Third.* That the periodical aforesaid shall be in pamphlet form, shall be issued monthly, and the amount of matter and the subscription price of each yearly volume shall not exceed those of the Methodist Magazine and Quarterly Review.

"All which is respectfully submitted,

"L. L. HAMLINE, *Chairman.*"

D. Ostrander offered a resolution concerning trustees and official members, who claim the right to control the pulpits, and refuse to receive the preachers sent by the proper authorities of the church, or to permit them to occupy the churches or parsonages. Read, and on motion laid on the table.

Report of Com. on Episcopacy, concerning a Bishop for Africa

On motion, the Conference resolved to take up the report of the Committee on the Episcopacy, in relation to the appointment of a Bishop for Africa. Amendments to the report were proposed by N. Bangs and J. Early, which were read, and it was moved to recommit the report. Carried. The proposed amendments were then referred to the committee.

On altering Discipline.

The following resolution was offered by G. Filmore : "Resolved, That in the first answer to ques. 1, sec. 2, part 1, page 155 of the Discipline, the words, 'and with free seats,' be stricken out; also, that the fourth answer to the same question be stricken out." Read, and on motion referred to the Committee on Churches and Parsonages.

Res. on executive business of Gen. Con.

S. Luckey offered the following resolution : "Resolved, That a committee be appointed to inquire whether any, and if any, what provision can be made for the hearing and trial of appeals from the decision of Annual Conferences, the trial of complaints against the Bishops, and all other executive business now done by the General Con-

ference, more frequently than once in four years, and to report thereon. Read, and the question being on its adoption, it was rejected.

On motion of B. O. Plimpton, it was resolved, That the Committee on Revisal be invited to consider the propriety of substituting the word "instrumentality" for that of "preaching," as found in book of Discipline, chap. 1, sec. 10, page 46, third item. Referred to the Committee on Revisal.

Revisal of Discipline.

N. Bangs was excused from serving on the Committee raised on Bishop Hedding's Address, and D. Ostrander was appointed in his place.

Dr. Bangs excused from committee.

A. Monroe moved to call up the appeal of J. V. Potts. Carried; and on motion the appeal was made the order of the day for Tuesday next.

Appeal of J. V. Potts.

T. Spicer offered a resolution, proposing to rectify a typographical error in the 18th Article of Religion, found page 15 in Discipline, by inserting the words, "of the love," after the word "sign," at the end of the first line; for which W. Winans offered the following substitute:—

Revisal of Discipline.

"Resolved, That it is the sense of this General Conference, that the omission of the words, 'of the love,' in the 18th Article, is a typographical error, and that they should be restored by the Editor of the General Book Concern." Accepted by the mover of the original resolution.

O. Scott moved to amend, by inserting the following words, "and also the substitution of the word 'or' for 'and,' in the general rule on slavery." Lost, and the above substitute was adopted.

O. Scott's motion for de Lost.

G. Peck moved to call up the appeal of Silas Comfort. Carried; and the appeal was made the order of the day for to-morrow, (Saturday.)

S. Comfort's appeal.

Conference then adjourned, to meet to-morrow morning at half-past eight o'clock.

SATURDAY, MAY 16.

Conference met pursuant to adjournment, Bishop Roberts in the chair, and was opened with reading a portion of the Holy Scriptures, singing and prayer, by brother S. K. Hodges.

The journal was read, and O. Scott moved to amend it by inserting the words, "it being understood to be a typographical error, but the evidence of this fact not being satisfactory to the Conference," to come after the word "slavery," in the amendment moved by him to the resolution of the Conference directing the Editor of the General Book Concern to restore the words, "of the love," in the 18th Article of Religion. (See Journal of Friday.)

O. Scott's proposal to amend journal.

At first, the motion to amend the journal prevailed; but the vote was reconsidered, and thereupon the amendment was withdrawn by the mover.

The President called for reports from standing and select committees. W. Winans, chairman of the Committee on Itinerancy, presented the following report, accompanied with a resolution:—

Report of Com.
on Itinerancy.

“The Committee on Itinerancy, to whom was referred the memorial of Rev. H. Bartlett, a superannuated preacher in the New-York Conference, complaining that his claim upon the funds of said Conference had been withheld, beg leave to report:—

H. Bartlett's
case.

“That as brother Bartlett is a superannuated preacher in the true sense of the Discipline, and as such had a valid claim to his proportion of the Conference funds, which claim he had never relinquished; it is the opinion of your committee that the action of the New-York Conference in the premises was incorrect. Your committee therefore respectfully submit the following resolution: That the New-York Conference had no right to withhold from Rev. H. Bartlett his disciplinary claim upon the Conference funds, as a superannuated preacher; and that said Conference ought to refund the same.

“W. WINANS, *Chairman.*”

Read, and on motion adopted.

Report from the
Committee on
Episcopacy.

J. Early, chairman of the Committee on Episcopacy, presented a report in reference to appointing travelling preachers to agencies in benevolent and literary institutions, which was read, and as it was accompanied with a resolution proposing to alter a rule of Discipline, it was laid on the table for the present.

Also the following report, accompanied with a resolution, viz.:—

On transferring
preachers.

“The Committee on the Episcopacy, to whom was referred the memorial of the New-England Annual Conference, praying the General Conference to add the following clause to our Discipline, viz.: ‘A Bishop shall have no authority to transfer a member of one Conference to another Conference, in opposition to the wishes of said member, or in opposition to the wishes of a majority of the members of the Conference to which it is proposed to transfer said member,’ have had the same under consideration, and recommend the adoption of the following resolution:—

“Resolved, That the prayer of the memorialists be not granted. Respectfully submitted,

“JOHN EARLY, *Chairman.*”

“May 16, 1840.”

Read, and on motion adopted.

On motion of D. Ostrander, the Conference resolved to suspend the regular order of business, to take up the appeal of Silas Comfort.

The appeal was taken up. A letter from the appellant was read, as were also the journals of the Missouri Conference, in relation to the case. Appeal of S. Comfort.

Bishop Roberts decided, that the appeal ought not to be entertained by the General Conference. Moved by Ezra Robinson, that the appeal be entertained. Carried.

G. Peck appeared as representative of the appellant, and addressed the Conference in his behalf, and in favour of the appeal. A. Monroe, T. Johnson, and J. Green, delegates from the Missouri Conference, followed in reply, and argued to sustain the decision of the Conference in the premises. G. Peck responded, and concluded the argument in behalf of the appellant. Geo. Peck appeared for appellant.

S. G. Roszel offered the following resolution:—

“Resolved, That the decision of the Missouri Conference in the case of Silas Comfort be sustained.”

W. Winans offered the following substitute:—

“Resolved, That the decision of the Missouri Conference, in the case of S. Comfort, finding him guilty of mal-administration, be and hereby is affirmed, and so much of the decision aforesaid as passes the character of S. Comfort without censure be and hereby is reversed”—which was admitted.

The resolution being before the Conference in this form, a division was called for. The first part was then read, and gave rise to considerable discussion, pending which, the second part of the resolution was withdrawn by the mover.

After a protracted debate, Conference on motion resolved, that the question be now taken on the resolution before it in the following words:— Trial vote.

“Resolved, That the decision of the Missouri Conference, in the case, of S. Comfort, finding him guilty of mal-administration, be and hereby is affirmed;”—and being put, the resolution was rejected. So the Conference refused to affirm the decision of the Missouri Conference in the case of Silas Comfort.

On motion, Conference adjourned to meet on Monday morning, May 18, at half-past eight o'clock.

MONDAY, MAY 18.

Conference met pursuant to adjournment, Bishop Hedding in the chair, and was opened with reading a portion of the Scriptures, singing and prayer, by E. W. Stickney.

Rules suspended.

P. Crandall moved to suspend the regular order of business to enable him to present some memorials. Carried.

Memorials, &c.

Whereupon he presented a memorial from New-Bedford on the subject of slavery. Referred to Committee on Slavery.

Also, a memorial from Providence, with respect to baptized children. Referred to Committee on Sabbath Schools.

H. B. Bascom presented three papers from the Rev. H. H. Kavanaugh of the Kentucky Conference, on the propriety of increasing the allowance to our ministers. Referred to Committee on Itinerancy.

O. Scott presented petitions from Penn Yan, New-York, on slavery. Referred to the committee on that subject.

The President called for reports from standing and select committees.

On receiving ministers and mem. of other churches.

P. P. Sanford, chairman of the committee on that subject, presented a report with respect to the manner of receiving ministers and members of other religious denominations into our ministry and membership. Read, and laid on the table for the present.

W. Winans offered the following resolution :—

Resolution to fix the "previous question."

"Resolved, That in order to bring protracted debates to an orderly termination, the President, when he shall believe that the debate has proceeded to sufficient length, shall submit the question, 'Shall the vote on the main question now be taken?' when, if a majority of the members voting shall so decide, the main question shall be immediately taken without further debate: but if a majority of the members do not decide to vote on the question, the President shall not again ask for the taking of the main question till after four speeches, two on each side, shall have been made."

When about being put to vote, a division was called for. The first part was read; immediately after which, J. A. Collins moved the following substitute for it:—"It shall be in order, during the discussion of a subject before the Conference, for any member to move that the question be taken without further debate; and if it be seconded by a majority of the members present, the President shall immediately take the question upon the pending motion." After some discussion, the substitute was withdrawn by the mover, as was also the original resolution. Whereupon, the substitute was renewed, on motion of S. H. Thompson.

Moved by N. Bangs to lay it on the table. Carried.

Z. Paddock offered the following resolution :—

Resolution to alter Discipline.

"Resolved, That the Committee on Revisal be instructed to inquire into the expediency of so altering the Discipline on page 40, sec. 9, as to make it the duty of

those who have the charge of circuits, to keep an account of the number of deaths which may occur in the membership of their respective charges during the year, and to report the same at the Annual Conference, for publication in the Minutes." Read, and referred to the Committee on Revisal.

On motion of N. Bangs, it was

"Resolved, That a committee of three be appointed to draw up a pastoral address to our people and friends."

Com. to prepare
pastoral
address.

On motion of J. Early, Conference resolved to take up the report of the Committee on the Communication of R. R. Gurley, Secretary of the American Colonization Society.

The report was read through, and adopted entire, as follows:—

"The committee appointed to take into consideration the communication of the Rev. R. R. Gurley, Secretary of the American Colonization Society, beg leave to report:—

Report of Com-
mittee on Ame-
rican Coloniza-
tion Society.

"That, after due deliberation, we are convinced that the American Colonization Society is deserving the patronage and support of the entire Christian community, as exerting a most beneficial influence upon the coloured population of our own country, and more especially upon the inhabitants of Africa, particularly the colonists of Liberia and the neighbouring native tribes. It is chiefly, however, as Christians and Christian ministers that we view this enterprise favourably, on account of the facilities it affords to the Christian missionary to extend the blessings of the gospel to that benighted portion of our globe. The success which has already attended our missions in that country is to us a sure indication that Providence designs to make Liberia a means of enlightening Africa with the light of salvation, as well as a place of refuge for the distressed. Under these views the committee respectfully recommend to the Conference the adoption of the following:—

"1. Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That we view with favour the efforts which are now making by the American Colonization Society to build up a colony on the coast of Africa with free people of colour, by their own consent.

"2. Resolved, &c., That the success which has hitherto attended this noble and philanthropic enterprise is a sure pledge that if still prosecuted with wisdom and energy, it will be rendered a great blessing, not only to the colonists themselves, but also to the vast population of Africa now enveloped in heathen darkness.

Report of Committee on American Colonization Society.

"3. Resolved, &c., That we recommend this society to the attention and patronage of our brethren and friends, and that the several Annual Conferences who may feel themselves free to aid in this enterprise of benevolence to the souls and bodies of people of colour, both in our own country and in Africa, be, and hereby are, affectionately advised and requested to adopt such measures as they may think suitable to promote its objects, by taking up collections on or about the 4th of July, in each year.

"Respectfully submitted,

"JOHN EARLY, *Chairman.*

"*Baltimore, May 14, 1840.*"

Resolution to alter the Discipline.

On motion of J. Early, Conference resolved to take up the resolution heretofore submitted by him, proposing an alteration in the Discipline, sec. 5, 4th ans. to ques. 2, page 29.

Moved to refer it to Committee on Revisal and Unfinished Business, with instructions to conform the entire article to the idea contained in the resolution; and also to arrange it appropriately in that part of the Discipline which defines the duties of a Bishop. Carried.

J. S. Tomlinson moved to reconsider the vote of the Conference in relation to the case of Silas Comfort.

After considerable discussion, the motion was withdrawn.

Whereupon, I. A. Few offered the following resolution:—

I. A. Few's resolution on coloured testimony.

"Resolved, That it is inexpedient and unjustifiable for any preacher among us to permit coloured persons to give testimony against white persons, in any state where they are denied that privilege in trials at law."

Moved, by J. S. Porter, to strike out "unjustifiable," and insert "unadvisable." Lost.

S. G. Roszel's substitute.

S. G. Roszel offered the following substitute:—

"Resolved by the delegates of the Annual Conferences, in General Conference assembled, That our presiding elders, elders, deacons, and preachers, having charge of districts, circuits, or stations, in slaveholding states or territories, be, and hereby are, directed not to admit any person of colour to give testimony against any white person"—which, after an animated discussion, was, on motion, laid on the table.

Laid on table.

The debate was renewed on the original.

P. P. Sanford moved to amend, by inserting the words "in general," after the word "unjustifiable." Laid on the table.

I. A. Few's resolution adopted.

The question recurring on the resolution, it was adopted as above; seventy-four voting in the affirmative, and forty-six in the negative.

On motion, the appeal of Job Wilson was taken up, and made the order of the day for Wednesday next.

Appeal of Job Wilson.

On motion, the Secretary was directed to furnish the delegates of the Missouri Conference with a copy of the proceedings of this Conference in the case of Silas Comfort; and also the resolution respecting the testimony of coloured persons, passed the 18th of May, 1840.

Sec'y to give action of Conf. on I. A. Few's resolution.

T. N. Ralston offered the following resolutions, viz. :—

"1. Resolved, That the following be inserted on the 41st page, 1st chap., 9th sec. of our Discipline, as one of the answers to the 1st question; concerning the duties of those who have the charge of circuits, viz. : 'To encourage in each circuit and station, where it is practicable, the establishment of a suitable library for the use of the preacher or preachers occupying the circuit or station for the time being; which library shall be held as the property of the church, for the use herein specified.'

Resolutions to alter the Discipline.

"2. Resolved, That the 5th answer to question 2, in the 1st chap. and 9th sec. of our Discipline, 42d page, on the subject of 'Band Societies,' be expunged.

"3. Resolved, That in chap. 2, sec. 6, of Discipline, all after 'better one suffer than many,' be expunged."

Read, and referred to the Committee on Revisal.

Wm. Capers offered several resolutions, proposing sundry amendments to the Discipline, which were read, and laid on the table for the present.

E. H. Pilcher offered the following resolutions, viz. :—

"1. Resolved, That the Discipline, page 81, chap. 2, sec. 2, question 3, answer 1st, be altered so as to read as follows, viz. : 'Let none be received into the church until they have met in class at least six months on trial, and are recommended by the leader under whose charge they may be at the time, and have been baptized.'

"2. Resolved, That in the Discipline, page 66, chap. 1, sec. 18, the following be inserted, viz. : 'When a preacher on trial shall be discontinued, he shall hold his membership on the circuit he last travelled, as a local preacher.'

Read, and referred to the Committee on Revisal.

On motion, Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

TUESDAY, MAY 19.

Conference met pursuant to adjournment, Bishop Andrew in the chair; and was opened with reading a portion of the Holy Scriptures, singing and prayer, by Rev. S. H. Thompson.

The President announced the committee to prepare a

Com. to prepare
pastoral ad-
dress.

pastoral address to our people and friends, viz.:—Geo. Peck, Wm. Capers, L. L. Hamline.

J. Dempster was released from the committee to whom was referred the Address from the Wesleyan Methodist Conference in England, and T. Bowen appointed to take his place.

Memorials, &c.

E. Robinson moved to suspend the regular order of business, to enable him to present a memorial from the Maine Annual Conference on the subject of slavery. Carried.

Whereupon, the memorial was presented, and on motion read, and referred to the Committee on Slavery.

T. Seymour presented a memorial on slavery from Ferrisburg, Vt. Referred to the Committee on Slavery.

J. Dodge presented a memorial on slavery from Lewis-town circuit, Genesee Conference. Referred to the Committee on Slavery.

C. W. Carpenter presented a memorial from Poughkeepsie, New-York, praying the General Conference so to alter the Discipline in reference to the subject, as to leave it optional with the people to build churches either with free seats or with pews. Referred to the Committee on Churches and Parsonages.

O. Scott presented a memorial from Economy, Indiana, on slavery. Referred to the Committee on Slavery.

Also, a memorial from Albany, New-York, in reference to lay delegation. Referred to the committee on that subject.

Bishop Morris presented a petition from Beaver-street station, Alleghany city, Pittsburg Conference, praying the General Conference to hold its next session in Pittsburg. Laid on the table.

The President called for reports from standing and select committees.

Report on Bishop for Africa.

J. Early, chairman of the Committee on the Episcopacy, presented a report with respect to the appointment of a Bishop for Africa.

The report was read, and the resolutions were taken up in order.

A division of the first resolution was called for, and the question was taken on the first branch, and it was adopted.

Moved, by P. P. Sandford, to lay it on the table. Lost.

After debate on the second branch, J. S. Tomlinson moved the following substitute: "And that it is expedient and advisable for one of our Superintendents to visit Africa during the ensuing four years."

Moved to lay the substitute on the table. The question being taken, the vote stood sixty-two to sixty-two. The President voting in the affirmative, the substitute was laid on the table.

H. Slicer moved to lay the report of the Committee on the Episcopacy, which was under discussion, on the table, to take up the order of the day, viz., the appeal of J. V. Potts. Carried.

Report of Com.
on Episcopacy
laid on table to
admit order of
day.

On motion, the Committee on Memorials for Lay Delegations had leave to sit during Conference hours.

The appeal was taken up. The journals of the Philadelphia Conference, relating to the case, and the evidence and documents referred to, were read.

Appeal of J. V.
Potts, of Phila-
delphia Conf.

A. Monroe appeared as the representative of J. V. Potts, and addressed the Conference in his behalf and in favour of the appeal.

Pending the reading of the documents and testimony bearing on the case, a motion was made that when the Conference adjourn, it adjourn to meet this afternoon, at three o'clock. Lost.

Moved, by H. Slicer, that the session be prolonged half an hour.

Moved to amend by striking out "half an hour," and inserting "until the case is disposed of." Lost.

The question recurring on the original motion, it was adopted.

After A. Monroe had concluded his opening address in the case of J. V. Potts, Conference, on motion, adjourned, to meet to-morrow morning, at half-past eight o'clock.

WEDNESDAY, MAY 20.

Conference met pursuant to adjournment, Bishop Waugh in the chair; and was opened with reading a portion of the Holy Scriptures, singing and prayer, by G. S. Holmes.

On motion of Wm. Winans, Conference resolved to suspend the regular order of business, to proceed with the appeal of J. V. Potts. The appeal was taken up.

Order suspended
for appeal
of J. V. Potts.

The Committee on Memorials for Lay Delegations, &c., had leave granted them to be absent.

M. Sorin, H. White, and Joseph Lybrand, delegates of the Philadelphia Conference, addressed the Conference, and argued against the appeal, and in favour of the decision of said Conference.

A. Monroe, representative of J. V. Potts, responded, and closed the argument in behalf of the appellant; immediately after which, H. Slicer moved that the decision of the Philadelphia Conference in the case of J. V. Potts be reversed, so far as relates to his expulsion from the M. E. Church by that body. Moved to lay the resolution on the table for the present. Lost.

H. Slicer's mo-
tion in the
case.

Moved by O. Scott, that the question be now taken on the resolution.

It was moved to lay this on the table. Lost.

On motion, Conference resolved to prolong the session half an hour.

Moved to adjourn. Lost.

W. A. Smith, J. S. Tomlinson, and S. G. Roszel, were excused from voting.

Moved again to adjourn. Lost.

The question was then taken on the motion of O. Scott, and it was adopted.

Vote on the appeal.

The resolution of H. Slicer was again read, and the question being taken, it was carried; seventy-nine voting in the affirmative, and thirty-six in the negative.

Moved to adjourn. Lost.

The motion to adjourn was immediately renewed, in connection with the proposition to meet again at three o'clock. Lost.

H. Slicer moved that, as the action of this Conference in the case of J. V. Potts may be misunderstood, it is hereby declared to be the sense of this Conference that the said Potts is restored to his standing in the Philadelphia Conference.

N. Bangs moved to lay this on the table. Lost.

While the motion of H. Slicer was under consideration, the time having expired, Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

THURSDAY MORNING, MAY 21.

Conference met pursuant to adjournment, Bishop Morris in the chair; and was opened with reading the Scriptures, singing and prayer, by brother H. Kinsley.

Rules suspended for action on case of J. V. Potts.

N. Bangs moved to suspend the regular order of business, to proceed with the appeal of J. V. Potts. Carried.

The resolution offered by H. Slicer, and which was under discussion when Conference adjourned yesterday, came up for the action of Conference.

Slicer's motion laid on table.

Moved to lay the resolution on the table for a special purpose. Carried.

Vote in J. V. Potts' case reconsidered.

On motion of A. Wiley, Conference resolved to reconsider its vote in the case of J. V. Potts, by which the decision of the Philadelphia Conference, expelling said Potts from the M. E. Church, was reversed.

The resolution offered by H. Slicer yesterday, and which had passed, being now under consideration, N. Bangs offered the following substitute therefor:—

Resolution to refer case back to Phila. Conf.

"Whereas, the proceedings of the Philadelphia Conference in the case of James V. Potts appear to have been somewhat irregular; therefore,

"Resolved, That it be, and hereby is, remanded back to that Conference for re-adjudication."

Moved, by D. Ostrander, to lay the substitute on the table. Lost.

After considerable debate, the question was taken on the substitute, and it was adopted—seventy-nine voting in the affirmative, and thirty-one in the negative.

Moved, by H. White, that the appeal of Jas. Smith, sen., be taken up. Carried.

Final vote in case of J. V. Potts.

Appeal of J. Smith, senior, order for Monday next.

The appeal was then, on motion, made the order of the day for Monday next.

On motion, the Secretary was directed to furnish the Rev. D. Dorchester with the decision of this Conference in his case.

On motion, the delegates of the New-England Conference to have the same.

Moved that the appeal of Job Wilson be now taken up. Carried.

Appeal of Job Wilson.

Moved, by O. Scott, that the appeal be not entertained. Moved to lay this on the table. Carried.

The journals of the Pittsburg Conference relating to the case were read.

H. Kinsley appeared as the representative of the appellant, and addressed the Conference in his behalf.

While proceeding with his remarks, and attempting to read certain documents, he was stopped by the suggestion of a point of order, on the statement of which, G. Peck offered a resolution to dispose of the case.

Moved, by J. S. Tomlinson, to amend by adding the following words: "for the want of documentary evidence." Carried: and, as amended; the resolution was adopted, and reads as follows, viz. :—

"Resolved, That the decision of the Pittsburg Conference in the case of Job Wilson be reversed, for the want of documentary evidence."

Moved that when Conference adjourn, it adjourn to meet this afternoon, at three o'clock.

Moved to amend by striking out three, and inserting half-past three. Lost.

The question then recurred on the original motion, and it was adopted.

The President called for reports from standing and select committees.

T. Spicer, chairman of Committee on Revisal and Unfinished Business, presented a report with respect to the allowing an accused member to have a voice in the selection of the committee by which he is to be tried.

Revisal, No. 12.

The report was read, and a motion was made to adopt. Moved to lay this on the table. Carried.

Moved to lay the report on the table. Carried.

Revisal, No. 14.

T. Spicer also presented a report with respect to appealing from Quarterly and Annual Conferences.

The report was read, and a motion made to amend by striking out "not" in the resolution accompanying the report. Moved to lay this on the table. Carried.

The report was adopted, and is as follows :—

"The Committee on Revisal, &c., have taken into consideration the resolution submitted to them respecting introducing a rule into the Discipline authorizing a Bishop presiding at an Annual Conference to refer the case of an accused preacher to the General Conference; and also authorizing a Presiding Elder to refer from a Quarterly Conference to the Annual Conference, for final adjudication.

"On this subject, your committee beg leave to report: That, in their opinion, such a rule ought not to be introduced into the Discipline.

"Respectfully submitted,

"T. SPICER, *Chairman.*

"May 15, 1840."

Revisal, No. 15.

Also, report with respect to bringing members to trial. Laid on the table.

Revisal, No. 16.

Also, a report with respect to the authority of Bishops presiding in an Annual Conference.

Moved that the second resolution accompanying the report be adopted. Moved to amend by inserting "Presiding" before the word "Elder." Moved to adjourn. Lost.

On motion, the proposed amendment was laid on the table.

O. Scott moved to amend by striking out all that relates to the appointment of Presidents of Annual Conferences by the Bishops, in the case of their absence.

Moved to lay the amendment on the table. Carried.

Moved to lay the resolution under discussion on the table. Lost. Moved to adjourn. Lost.

Moved to postpone the further consideration of the resolution till this afternoon. Carried.

On motion Conference adjourned.

THURSDAY AFTERNOON, MAY 21.

Conference met pursuant to adjournment, Bishop Roberts in the chair, and was opened with reading a portion of the Holy Scriptures, singing and prayer, by A. D. Merrill.

N. Bangs moved to suspend the order of the day, to enable E. Robinson to present some papers. Carried.

E. Robinson presented the resolution of the Maine Conference, concurring with the New-York Conference resolution in favour of restoring to the Discipline Mr. Wesley's rule on spirituous liquors: eighty-four in the affirmative, and two in the negative. Referred to Committee on Temperance.

Maine Conference vote on temperance.

Also, the resolution of said Conference, non-concurring with the New-England Conference resolution in relation to slavery, by a vote of forty-seven to two. Referred to Committee on Slavery.

Maine Conference vote on slavery.

Also in reference to the Ohio Conference resolution with respect to pay of delegates to the General Conference. Laid on the table.

Bishop Morris presented a communication from James Jenkins, with respect to increasing the quarterage of travelling preachers. Referred to Committee on Itinerancy.

Communication from Jas. Jenkins.

Also, a communication from T. S. Hinds, complaining of sundry irregularities in the doings of several travelling preachers in the Illinois Conference. Referred to the Committee on Itinerancy.

Communication from T. S. Hinds.

Also, a communication from J. S. Harris and others, in relation to the case of Lewis Garrett. Read, and referred to a select committee of three.

Communication from J. S. Harris, referred.

On motion, it was resolved, "That a document heretofore presented on the same subject be taken up and referred to the select committee just raised."

Other papers referred.

Also, a communication from Ebenezer Hearn, praying for release of Reuben C. Tyner from the accounts against him at the Book Concern. Referred to the Committee on the Book Concern.

Communication from E. Hearn.

Also, communication from Cyrus Fulton, praying for the remission of a claim held against him by the Book Concern. Referred to Committee on Book Concern.

Communication from C. Fulton.

Jno. A. Collins presented a memorial, signed by Thos. E. Bond and others, against a rule being introduced into the Discipline, authorizing Quarterly Conferences to try local preachers without the intervention of a committee. Read, and referred to Committee on Revisal, &c.

Memorial of T. Bond and others referred.

On motion, a report heretofore presented from the Committee on Revisal, and which was lying on the table, relating to the same subject, was taken up and recommitted to the Committee on Revisal.

Other papers on same subject referred.

Also, several resolutions heretofore submitted by Wm. Capers, and laid on the table, in relation to the same point, were on motion taken up and referred to the Committee on Revisal.

W. A. Smith offered a resolution on the same subject, in form of instruction to the Committee on Revisal, to report in favour of allowing local preachers, in all cases of accusation, the privilege of trial by a committee of local

preachers. Moved to amend, by striking out "instructed," and inserting the words, "requested to inquire into the expediency." Carried.

And the resolution as amended was adopted; and reads as follows :—

"Resolved, That the Committee on Revisal, &c., be requested to inquire into the expediency of so modifying the language of the rule conferring the privilege on local preachers of a trial by an examining committee of local preachers, as to secure them that privilege under all circumstances." Referred to Committee on Revisal.

Unfinished business taken up.

The unfinished business of the morning session, being a resolution reported by the Committee on Revisal, with respect to Presidents of Annual Conferences in the absence of Bishops, was taken up, and on motion laid on the table.

Reports, &c.

The President called for reports from standing and select committees.

Episcopacy.

J. Early, chairman of the Committee on the Episcopacy, made a report with respect to such alteration of the Discipline as will point out the manner in which a Bishop may be made superannuated or supernumerary. Read, and laid on the table.

Sunday Schools.

F. Reed, chairman of the Committee on Sabbath Schools, presented a report on that subject. Read, and laid on the table.

Slavery.

N. Bangs, chairman of the Committee on Slavery, presented a report, which was read.

O. Scott stated that the minority of the committee had a report which they wished to present. Moved that the report of the majority be laid on the table for the present. Carried.

It was then moved that the report of the minority be read. After discussion, it was moved to lay this on the table. Carried.

On motion, the report of the Committee on Slavery was again taken up. The first resolution accompanying the report was read.

Moved to adjourn. Lost.

O. Scott, rising to speak, and intimating that he would probably extend his remarks beyond fifteen minutes; it was, on motion, resolved to suspend the rule restricting a speaker to fifteen minutes, so as to permit brother Scott to proceed at his own discretion.

Moved to adjourn. Lost.

After brother Scott had proceeded some time with his remarks, he gave way for a motion to adjourn, which prevailed; and Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

FRIDAY MORNING, MAY 22.

Conference met pursuant to adjournment, Bishop Hedding in the chair, and was opened with reading a portion of the Holy Scriptures, singing and prayer, by J. Holdich.

The President announced the committee on the memorial in relation to Lewis Garrett, namely: Peter Akers, Lovick Pierce, and Benjamin M. Drake.

Committee on
L. Garrett's
case.

Conference proceeded to the consideration of the unfinished business of yesterday, it being the first resolution accompanying the report of the Committee on Slavery. The discussion was renewed.

Unfinished business.
Slavery.

On motion, Conference resolved, that when it adjourns, it adjourn to meet this afternoon, at three o'clock.

During the debate, brother Crowder being on the floor, and having spoken fifteen minutes, a motion was made that he have liberty to proceed with, and conclude his remarks. For this, a substitute was moved in these words, That the rule restricting speaking to fifteen minutes be suspended during the discussion of the subject before the Conference. Lost.

The question recurring upon the original motion, it was withdrawn by the mover, but was immediately renewed, and adopted.

As the time had elapsed, Conference adjourned, to meet this afternoon, at three o'clock.

FRIDAY AFTERNOON, MAY 22.

Conference met at three o'clock, pursuant to adjournment, Bishop Andrew in the chair, and was opened with religious exercises by brother Dodge.

Reports from standing committees were called for, and John Early, chairman of the Committee on the Episcopacy, presented a report, which was read, and laid on the table.

Report on
Episcopacy.

Charles W. Carpenter, chairman of the Committee on the Expenses of Delegates, presented a report, which was read, amended, and adopted, as follows, namely:—

Report of Com
on Expenses.

"The committee appointed 'to ascertain the expenses of the delegates to this Conference, and the amount of moneys collected and sent up to this Conference to meet that object,' beg leave to report, that they have attended to the duty assigned them, and present the following, as the result of their investigation.

<i>Delegations.</i>	<i>Expenses.</i>	<i>Collections.</i>	<i>Deficiencies.</i>	<i>Surplus.</i>
New-York	\$223 50	461 83		238 33
New-England	233 04	205 56	27 48	
Maine	298 80	106 50	192 21	

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<i>Report of Com on Expenses.</i>	<i>Delegations.</i>	<i>Expenses.</i>	<i>Collections.</i>	<i>Deficiencies.</i>	<i>Surplus</i>
	N. Hampshire	246 04	160 91	85 13	
	Troy	145 50	224 01		78 51
	Pittsburg	225 00	228 50		3 50
	Erie	298 87	245 91	52 97	
	Black River	170 50	101 56	68 94	
	Oneida	215 73	254 66		38 93
	Michigan	373 76	214 61	159 15	
	Genesee	307 40	198 35	109 05	
	Ohio	512 00	358 15	153 85	
	Missouri	344 00	138 25	205 75	
	Illinois	790 36	397 59	392 77	
	Kentucky	389 75	239 85	149 90	
	Indiana	430 00	382 00	48 00	
	Tennessee	614 15	614 15		
	Holston	265 00	139 41	125 59	
	Arkansas	385 63	181 00	204 63	
	Mississippi	430 00	545 63		115 63
	Alabama	664 25	461 43	202 81	
	Georgia	648 84	505 08	143 76	
	S. Carolina	467 25	405 99	61 26	
	N. Carolina	148 83	46 16	102 66	
	Virginia	130 37	160 37		30 00
	Baltimore	101 00	300 62		199 62
	Philadelphia	51 25	526 76		475 51
	N. Jersey	59 37	303 78		244 40
	Expenses	\$9170 20	\$8108 72	\$2485 91	\$1424 43
	Collections	8108 72			
	Deficiency	\$1061 48			

"From the reference of certain papers to your committee they have inferred, that this Conference expected them to propose some plan for the distribution of the funds in their hands, or for making up the deficiency that now exists; and they have accordingly taken the subject into consideration.

"They find from the documents placed in their hands, that eight Annual Conferences have by resolution requested this General Conference to make no draft on the Book Concern, to meet the deficiencies of the delegates, and that three Conferences have formally refused to concur in said request; and taking it for granted that the remaining seventeen Conferences have either refused to concur in said request, or have had no action in the premises, they respectfully submit the following resolutions, namely:—

"1. Resolved, That the Committee on the Expenses of the Delegates be, and hereby are, authorized to draw on

the General Book Concern for the sum of \$1061.48, it being the amount necessary to make up the deficiencies of the delegates. Report of Com. on Expenses.

"2. Resolved, That all moneys which have been, or may hereafter be collected, within the bounds of the several Conferences, for the purpose of defraying the expenses of the delegates to this General Conference, and which have not come to hand, be forwarded to the Agents of the Book Concern, to aid the funds of that institution.

"All which is respectfully submitted,

"CHARLES W. CARPENTER, *Chairman.*

"*Baltimore, May 20, 1840.*"

Ignatius A. Few, chairman of the Committee on Education, presented a report, which was read, and on motion laid on the table. Education

P. Rice, chairman of the Committee on Boundaries, made a report. Laid on the table. Boundaries.

N. Levings, chairman of the Committee on the Communication of the Agent of the American Bible Society, presented a report, which was read, and on motion laid on the table. American Bible Society.

M. Richardson, chairman of the Committee on the Book Concern, presented a report, which was read, and on motion laid on the table. Book Concern.

J. S. Tomlinson, chairman of the Committee on Temperance, presented a report, which was read, and a motion made by P. P. Sandford to recommit it. This gave rise to considerable debate. Subsequently, G. Peck proposed to amend the motion, by instructing the committee to expunge from the report that part which gives their interpretation of the constitutional restriction. This was admitted by the mover. While the motion was under discussion Conference adjourned, to meet to-morrow morning, at half-past eight o'clock. Temperance.

SATURDAY, MAY 23.

Conference met at half-past eight o'clock, pursuant to adjournment, Bishop Waugh in the chair, and was opened with religious exercises by J. A. Collins.

On motion of N. Bangs, the regular order of business was suspended in order to receive a protest from a number of our ministers and members in the city of New-York, against a memorial on the subject of slavery presented by brother Scott on Saturday, May 2d, purporting to be signed by more than one thousand one hundred members of our church at New-York.

The protest and accompanying documents were read, and on motion referred to the Committee on Slavery.

Protest from New-York on Slavery.

Referred to the Committee on Slavery.

P. Rice moved further to suspend the order of business, for the purpose of taking up the report on boundaries. Lost.

Temperance
report further
considered.

The unfinished business of yesterday, the report of the Committee on Temperance, was resumed, on the question of recommitting it with instructions.

B. M. Drake moved to lay the motion on the table, when P. P. Sandford withdrew his motion.

N. Bangs moved to adopt the resolution appended to the report. Brother Petherbridge proposed to strike out the word "sacramental."

On motion of E. Robinson, the amendment was laid on the table.

N. Levings moved to strike out the word "spirituous," and in place of it insert "intoxicating;" and to add the word "wine" before "sacramental."

On motion of H. Slicer, this was laid on the table.

The question then recurred on N. Bangs' motion, and H. Slicer moved to recommit the resolution. On motion of John A. Collins, it was laid on the table.

The session was then prolonged for half an hour.

H. Slicer moved to lay brother Bangs' resolution on the table. Lost.

A division of the resolution in the report was called for, when a motion to adjourn was made, and lost.

The motion for adjournment was renewed, and failed; but the time to which the session had been extended having expired, the appointments were read, notices given, and Conference adjourned, to meet on Monday morning, May 25, at half-past eight o'clock.

MONDAY MORNING, MAY 25.

Conference met at half-past eight o'clock, pursuant to adjournment, Bishop Morris in the chair; and was opened with the usual religious exercises by brother G. Baker.

John-st. Church
property.

Bishop Hedding presented a communication from the trustees of the John-street Church, New-York, offering to sell the property for missionary premises. Laid on the table.

Four years' trial
of preachers.

Also, a memorial from several preachers, praying the prolongation of ministerial probation. Referred to Committee on Revisal.

Leave of ab-
sence of bro-
ther Sandford.

On motion, P. P. Sandford had permission to leave the General Conference the latter part of this week.

Conference then proceeded to receive reports from standing and select committees.

Mission report.

S. Luckey, chairman of the Committee on Missions presented a report, proposing modifications in the Constitution of the Missionary Society of the M. E. Church

a report in regard to our missions generally; which, on motion, laid on the table for the present without acting.

Spicer, chairman of Committee on Revisal, presented report respecting the duty of preachers. Read, and laid on the table.

Revisal reports,
Nos. 18, 19, 20,
and 17.

Also, a report proposing sundry amendments to the discipline, which was read, and, on motion, laid on the table.

Also, a report respecting district stewards. Read, and laid on the table.

Also, a report respecting the duty of Presiding Elders. Read, and laid on the table.

Also, a report with respect to singing in our churches; which was read, and on motion adopted, as follows, viz.:—

“The Committee on Revisal, &c., have taken into consideration the memorial from Urbana, Ohio, relative to singing. The memorialists complain that in many of our churches choirs have been organized, who sit apart from the great body of the church, and are permitted wholly to govern the singing: and that, by introducing such tunes as our members cannot sing, they render it impossible for a large majority of our members to participate in this part of God's worship. Your memorialists are solicitous that the General Conference should express their views of the intent and meaning of our rules of Discipline on this subject.

Report on singing.

“Your committee fully believe that it is not the design of our rules on this subject, that choirs should be formed so as to exclude the church and congregation from uniting in this interesting part of divine worship. This is manifest from the circumstance that our rules particularly guard against formality in singing, provide for singing schools, object to fugue tunes, direct that the congregation be taught the tune by the singers singing the tenor only, and expressly require the preacher ‘to exhort *every person* in the congregation to sing.’

“Your committee are of opinion that the evils of which the memorialists complain may be remedied to a considerable extent by attending to the present rules of Discipline on this subject.

“Respectfully submitted,

“T. SPICER, *Chairman.*

“May 25, 1840.”

The chairman of Committee on Revisal also reported back a resolution heretofore referred to them, which, on motion, was laid on the table.

Revisal, No 22

Wm. Winans, chairman of the Committee on Petitions for a Lay Delegation, &c., made a report, which was read, with an accompanying resolution.

O. Scott moved to lay the report and resolution on the table, and make them the order of the day for to-morrow. Lost.

The report was, on motion, adopted, and reads as follows, viz. :—

Report on lay
delegation, &c.

"The committee to whom was referred the petitions and memorials on the subjects of a moderate Episcopacy, the election of Presiding Elders by the Annual Conferences, and a lay delegation in the General Conference, have bestowed upon the matters submitted to them the attention which they were conceived to merit, and submit the following report :—

"It appears that the petitions and memorials on these subjects have been obtained by a *concerted* operation, under the direction of some *single* intellect; inasmuch as nearly every petition on any one of these subjects is not only substantially, but literally, the *same*—most of them being *printed* slips, cut from some newspaper; and where they are written, *literal* copies of such as are printed. This fact induced a conviction in the minds of the committee that these petitions and memorials are the result of *agitation*, and not of *original* dissatisfaction on the part of most of the persons signing these petitions and memorials; and therefore by no means deserving the same consideration as if they were the spontaneous expression of the dissatisfaction of the petitioners and memorialists. But, were it otherwise, the number of the petitioners is so very small in proportion to the entire membership of the M. E. Church, that, in the opinion of the committee, these memorials and petitions, regarding, not *individual grievances*, but *general interests*, are entitled to no other consideration than that to which they are entitled as mere arguments in favour of the courses indicated. And, as the committee have not seen reason to attach much importance to them in this light, they are not prepared to recommend the measures which are called for by these petitions and memorials.

"Moreover, the committee having witnessed the operation of the present system of Methodist Episcopal Church government, and being persuaded that its operation has been eminently useful, would require the most cogent reasons to induce them to recommend changes so important and so fundamental; especially as two, at least, of these changes have been, after long, grave, and deliberate consideration, recently declined by the Methodist Episcopal Church. The committee refer to the proceedings of

the General Conference of 1828, for the light in which the election of Presiding Elders by the Annual Conferences, and a lay delegation in the General Conference, was then viewed, and the decision which was made by the Church on these subjects.

Report on lay delegation, &c.

"With the views above presented, the committee can do no other than submit the following resolution, viz. :—

"Resolved, That it is not expedient to change the form of our Church government in any of the matters suggested in the petitions and memorials which have been under the consideration of the committee.

"All which is respectfully submitted,

"W. WINANS, *Chairman*.

"*Baltimore, May 20, 1840.*"

Peter Cartwright, chairman of the committee on the cases of Wm. Heath and Wm. Houston, presented two reports, which were read, and the latter laid on the table for the present, while the former was adopted, as follows, viz. :—

"The committee appointed to examine the case of Rev. Wm. Heath, late member of the Missouri Annual Conference, but now a local preacher within the bounds of the Illinois Conference, beg leave to report as follows :—

Report on Wm. Heath's case.

"Having taken into consideration the communication of the said Rev. Wm. Heath, together with the evidence produced in the case, are unanimously of opinion that he has no just grounds for an appeal to this Conference, for the redemption of any pledge given him in the economy of Methodism, either expressed or implied.

"Your committee therefore would offer the following resolution, viz. :—

"Resolved, That while we sympathize with our aged and infirm brother, the appellant, in his poverty, and deeply deplore his misfortunes, as set forth in his communication to this Conference, we feel in duty bound to decide that Rev. Wm. Heath has no just grounds for complaint or appeal in the premises ; and that he be so informed by the Secretary of this Conference, at his earliest possible convenience.

"All of which is respectfully submitted,

"P. CARTWRIGHT, *Chairman*.

"*May 16, 1840.*"

D. Ostrander, chairman of the committee raised on the complaint of Bishop Hedding against a certain Annual Conference, presented a report, which was read, and adopted, as follows, viz. :—

"The committee to whom the communication of Bp. Hedding was referred, report—

Report on complaint of
Bp. Hedding.

"That they have had a meeting to consider the subject referred to them, the Bishop and the delegates from the Conference alluded to being present. That propositions were made in the presence of your committee, by the parties, which were accepted, and the difficulties amicably settled. The charges were then withdrawn, and the committee, having nothing more to do in the premises, ask to be discharged.

"D. OSTRANDER, *Chairman.*"

On motion of John Early, Conference resolved to meet again at three o'clock, P. M.

On motion, the order of the day, the appeal of J. Smith, sen., was deferred until this afternoon, and the unfinished business of Saturday, the report on temperance, was taken up. The question being on the first division of the resolution, the proposal to strike out, it was adopted, thus:—

"Resolved, That sec. 8, chap. 2, on page 90 of the Discipline, be stricken out."

The second part of the resolution was read, and, on motion of H. Slicer, laid on the table.

On motion of P. P. Sandford, the balance of the report was laid on the table.

R. W. Petherbridge offered a resolution, and brother Slicer offered a substitute, proposing to restore Mr. Wesley's original rule.

This was discussed at some length; during the discussion of which, the session was prolonged fifteen minutes. At a quarter before one o'clock, in the midst of the debate, Conference adjourned, to meet again this afternoon, at three o'clock.

MONDAY AFTERNOON, MAY 25.

Conference met at three o'clock, pursuant to adjournment, Bishop Roberts in the chair, and was opened with religious exercises by brother Wilson.

On motion of E. Robinson, the order of the day was suspended to enable him to present a paper from Maine, in regard to church property. It was referred to the Committee on Churches and Parsonages.

The Committee on Itinerancy had leave to sit during Conference hours.

Appeal of J.
Smith, sen.

The order of the day being the appeal of James Smith, sen'r, of the Philadelphia Conference, on motion, the appeal was admitted.

The journals of the Philadelphia Conference relating to the case were read. J. Smith addressed the Conference in his defence, asking a new trial, and was followed by M. Sorin, L. Scott, H. White, and S. Higgins,

delegates of the Philadelphia Conference, in reply. Brother Smith responded, and concluded his defence on his own part. On motion he had liberty to obtain aid in his defence. P. P. Sanford spoke in behalf of brother Smith.

Appeal of J. Smith, sen.

J. S. Tomlinson offered the following resolution:—
“Resolved, That inasmuch as brother James Smith, sen., alleges that he has in his possession testimony which was not before the Philadelphia Conference, and which in his opinion would exculpate him from one of the charges upon which he was expelled from the Philadelphia Conference, said Conference be and hereby is directed to grant him a new trial.”

J. Early moved the following as a substitute: “Resolved, That the decision of the Philadelphia Conference in the case of James Smith, sen., be affirmed.” This substitute was laid on the table.

J. S. Tomlinson's resolution was then adopted, sixty-two voting in the affirmative and thirty-seven in the negative.

New trial ordered.

Conference adjourned to meet to-morrow morning, at eight o'clock.

TUESDAY MORNING, MAY 26.

Conference met pursuant to adjournment, Bishop Hedding in the chair, and was opened with religious exercises by D. B. Randall.

On motion of C. W. Carpenter, the order of business was suspended, and he was authorized, as chairman of the Committee on Expenses, to refund twenty dollars to the delegates from the Mississippi Conference.

T. Spicer, chairman of the Committee on Revisal presented a report in relation to the trial of local preachers. Read, and laid on the table.

Report of Committee on Revisal, No. 22.

On motion the rule was suspended to enable the Conference to take up the report on boundaries. The report was taken up item by item, read, amended, and adopted, as follows:—

Report of the Committee on Boundaries.

“The Committee on Boundaries having maturely considered the various petitions, memorials, &c., referred to them, beg leave to submit the following report, viz.: The boundaries of the several Annual Conferences shall be as follows:—

Report of Committee on Boundaries.

“1. THE NEW-YORK CONFERENCE shall include all that is now embraced in the New-York, White Plains, New-Haven, Poughkeepsie, Hartford, Rhinebeck, Delaware, and Newburg Districts.

“2. PROVIDENCE CONFERENCE shall include that part of

Report of Com.
on Boundaries.

the state of Connecticut lying east of the Connecticut River, all the state of Rhode Island, and that part of the state of Massachusetts lying south-east of a line drawn from the north-east corner of the state of Rhode Island to the mouth of the Neponset River, which line shall so run as to leave the Walpole station within the bounds of the Providence Conference.

"3. NEW-ENGLAND CONFERENCE shall include all the state of Massachusetts lying east of the Green Mountains not embraced in the New-York, New-Hampshire, and Providence Conferences.

"4. MAINE CONFERENCE shall include all the state of Maine, and that part of the state of New-Hampshire lying east of the White Hills, and north of the waters of Ossipee Lake.

"5. NEW-HAMPSHIRE CONFERENCE shall include all the state of New-Hampshire not embraced in the Maine Conference, that part of the state of Vermont east of the Green Mountains, and that part of the state of Massachusetts north-east of the Merrimack River.

"6. TROY CONFERENCE shall include the Albany, Troy, Poultney, Burlington, and Plattsburg Districts.

"7. BLACK RIVER CONFERENCE shall include that part of the state of New-York west of the Troy Conference not embraced in the Genesee Conference, as far south as the Erie Canal, and all the societies on the immediate banks of said canal, except Utica and Canistota.

"8. ONEIDA CONFERENCE shall include that part of the state of New-York east of Cayuga Lake not embraced in the New-York, Troy, and Black River Conferences, and the Susquehannah District, in the state of Pennsylvania.

"9. GENESSEE CONFERENCE shall include that part of the state of New-York lying west of a line running south from Lake Ontario, by way of Cayuga Lake, to Pennsylvania, not embraced in the Erie Conference, and so much of the north part of the state of Pennsylvania as is included in Seneca Lake, Dansville, and Cataragus Districts.

"10. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cataragus Creek, thence to the Alleghany River at the mouth of Tunanquant Creek, thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks, thence east to the head of Mahoning Creek, thence down said creek to the Alleghany River, thence across said river in a north-west-
only direction to the Western Reserve line, including the north part of Butler and Newcastle circuits, thence west to the Ohio Canal, thence along said canal to Lake Erie, including Cleveland city.

"11. PITTSBURG CONFERENCE shall be bounded on the north by the Erie Conference, on the east by the Alleghany Mountains, on the south by a line stretching from the head of Tygert's Valley to the Ohio River, so as to embrace Middleburn circuit and Kanawha mission, thence to the mouth of the Muskingum River, and up said river, exclusive of the towns of Marietta and Zanesville, to the Tuscarawas River, and thence up said river to the line of the Erie Conference.

"12. OHIO CONFERENCE shall commence at the mouth of the Great Miami River, running north with the state line to the line of Dark county, excluding Elizabethtown, thence eastwardly along the line of the North Ohio Conference, so as to exclude the circuits of Greenville, Sidney, (except Westville and M'Farlands,) Belfontaine, Allen mission, Richwood, Marion, Delaware, and Roscoe, to the Muskingum River, thence down said river so as to include the towns of Zanesville and Marietta, and Kanawha District, in Virginia, thence down the Ohio River to the place of beginning.

"13. NORTH OHIO CONFERENCE shall embrace all that part of the state of Ohio not included in the Ohio, Pittsburgh, and Erie Conferences.

"14. MICHIGAN CONFERENCE shall include the state of Michigan.

"15. INDIANA CONFERENCE shall include all the state of Indiana, and Elizabethtown in Ohio.

"16. ROCK RIVER CONFERENCE shall include that part of the state of Illinois not embraced in the Illinois Conference, and the Wisconsin and Iowa Territories.

"17. ILLINOIS CONFERENCE shall include the state of Illinois, except that part north of the following line, viz.:—Beginning at the mouth of Rock River, thence up said river to the mouth of Green River, thence up said river to the Winnebago Swamp, thence down the south branch of the Bureau River to the Illinois River, thence up said river to the mouth of the Kankakee, thence up the Kankakee River to the east line of the state of Illinois.

"18. MISSOURI CONFERENCE shall include the state of Missouri and that part of Missouri Territory which lies north of the Cherokee line.

"19. KENTUCKY CONFERENCE shall include the state of Kentucky, except so much of the said state as lies west of the Tennessee River.

"20. HOLSTON CONFERENCE shall include East Tennessee and that part of the states of Georgia, South Carolina, North Carolina, and Virginia, now embraced in the Newtown, Ashville, Wytheville, Abingdon, and Greenville Districts.

"21. TENNESSEE CONFERENCE shall include Middle Tennessee and North Alabama.

Report of Com.
on Boundaries.

"22. MEMPHIS CONFERENCE shall be bounded on the east by the Tombigbee River, Alabama state line, and Tennessee River, on the north by the Ohio and Mississippi Rivers, west by the Mississippi River, and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie county, thence due east to the south-eastern corner of Yallabusha county, thence in a straight line to the north-western corner of Oktibaha county, thence due east to the Tombigbee River.

"23. ARKANSAS CONFERENCE shall include the state of Arkansas, that part of Missouri Territory south of the Cherokee line, and so much of Texas as is now embraced in the Red River District.

"24. TEXAS CONFERENCE shall include the Republic of Texas, except what is embraced in the Red River District, Arkansas Conference.

"25. MISSISSIPPI CONFERENCE shall include all that part of the state of Mississippi not embraced in the Alabama and Memphis Conferences, and all the state of Louisiana.

"26. ALABAMA CONFERENCE shall include South Alabama, West Florida, and the counties of Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee River, in the state of Mississippi.

"27. GEORGIA CONFERENCE shall include all the state of Georgia, except what is now embraced in the Newtown District in the Holston Conference, East and Middle Florida.

"28. SOUTH CAROLINA CONFERENCE shall include the state of South Carolina, (except that part of said state now embraced in the Holston Conference,) and so much of North Carolina as is included in the Lincolnton and Wilmington Districts.

"29. NORTH CAROLINA CONFERENCE shall be bounded on the east by the Atlantic Ocean, on the north by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the top of the Blue Ridge, including the counties of Wilkes and Iredell, on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham, thence by Cape Fear River, except those appointments now included in the Wilmington and Lincolnton Districts.

"30. VIRGINIA CONFERENCE shall be bounded on the east by the Chesapeake Bay and the Atlantic Ocean, on the south by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the Blue Ridge, on the north by the Rappahannock River, except Fredericksburg and Port Royal.

"31. BALTIMORE CONFERENCE shall include the remaining part of Virginia not embraced in the Virginia,

Helston, Ohio, Pittsburg, and Philadelphia Conferences, the Western Shore of Maryland, except a small portion included in the Pittsburg Conference, and that part of Pennsylvania lying east of the Alleghany Mountains and west of Susquehannah River, including Northumberland District.

Report of Com.
on Boundaries

"32. PHILADELPHIA CONFERENCE shall include the Eastern Shore of Maryland and Virginia, the state of Delaware, and all that part of Pennsylvania lying between the Susquehannah and Delaware Rivers, except so much as is included in the Baltimore, Oneida, and New-Jersey Conferences.

"33. NEW-JERSEY CONFERENCE shall include the whole state of New-Jersey, Staten Island, and so much of the states of New-York and Pennsylvania as is now included in the Paterson District.

"34. There shall be an Annual Conference on the western coast of Africa, to be denominated THE LIBERIA MISSION ANNUAL CONFERENCE, possessing all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund.

"Your committee are of the opinion that the request of the Baltimore Conference, asking the privilege of dividing within the next four years, ought not to be granted.

"All which is respectfully submitted,

"P. RICE, *Chairman.*

"*Baltimore, May 22, 1840.*"

Conference resolved to meet again at three o'clock.

M. Richardson, chairman of the Committee on the Book Concern, presented a report, which was read, and, according to rule, laid on the table.

Report of Com-
mittee on Book
Concern.

D. Ostrander moved to reconsider the case of Silas Comfort, on his appeal to this Conference.

Motion to re-
consider the
appeal of S.
Comfort.

While this motion was pending, Conference adjourned to meet this afternoon, at three o'clock.

TUESDAY AFTERNOON, MAY 26.

Conference met at three o'clock, Bishop Andrew in the chair, and was opened with appropriate religious exercises by brother Livings.

The following motion of D. Ostrander, under consideration this morning at the time of adjournment, was taken up and adopted, Conference having first reconsidered the case:—"Whereas, it appears from the journal of the Missouri Conference that no censure was fixed upon, nor reproof given to Silas Comfort, in the vote of said Con-

Case of Silas
Comfort recon-
sidered.

Appeal not en-
tertained.

ference, but that he was simply found to have erred in judgment, and his character was passed without censure.—Therefore, after mature deliberation by the General Conference, he it resolved, That the appeal of Silas Comfort be not entertained.”

Tomlinson's
substitute for
the above laid
on the table.

While the above was under discussion, J. S. Tomlinson offered the following substitute, which was laid on the table before D. Ostrander's motion was adopted:—“Whereas, the decision of the Missouri Conference in the case of Silas Comfort involved no punishment or censure, resolved, That the appeal which he made to this body from that decision should not be entertained, and that all the proceedings of this body, growing out of the entertainment of said appeal, (including the resolution of brother Few, concerning the testimony of coloured persons,) should be and hereby are ordered to be erased from the journal.”

Motion to re-
consider I. A.
Few's resolu-
tion.

G. Peck moved to reconsider the resolution of I. A. Few, which passed the Conference on Monday, May 18th. While this motion was pending, Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

WEDNESDAY MORNING, MAY 27.

Conference met pursuant to adjournment, Bishop Waugh in the chair, and was opened with religious exercises by brother Patton.

The President called for reports from standing and select committees.

Report No. 2, of
Committee on
Slavery.

N. Bangs, chairman of the Committee on Slavery, presented a report with respect to the protest of sundry persons in New-York city, against a memorial on slavery, presented and referred on May 2d, purporting to come from one thousand one hundred members of our church. Read, and on motion laid on the table.

On Centenary
Subscriptions.

J. T. Mitchell, Chairman of Committee on Centenary Subscriptions, presented a report, which was read, and on motion laid on the table.

S. G. Roszel, chairman of the Committee on Churches and Parsonages, presented a report, which was read and adopted, as follows:—

Report of Com-
mittee on
Churches and
Parsonages.

“The committee to whom was referred the subject of our churches and parsonages, beg leave to present the following report:

“By a resolution of the last General Conference, it was made the duty of the several Annual Conferences to institute an investigation into the state and condition of the churches and parsonages throughout the connection. This investigation was to include the number, the tenure by which they are secured to the M. E. Church, and the amount of their liabilities. Your committee regret to say

that the means afforded them by which to present anything like a full and satisfactory report have not come into their possession. The only conferences which have made any report on these points are the New-York, Maine, Troy, and Philadelphia Conferences.

Report of Com.
on Churches
and Parson-
ages

"From what information your committee have been able to obtain, the following particulars are adduced:

"*First.* A large majority of our churches and parsonages are secured to the M. E. Church according to the Discipline of the same; but that a large number are not so secured, but are held either in trust for the particular societies where they are situated, or are held by individuals in trust.

"*Second.* That much of our church property in these United States is greatly indebted: your committee, however, know of no better plan by which to guard against this evil in future, than that of a careful adherence to the rule of Discipline on the subject of building churches, &c.

"Your committee have also had under consideration a memorial from a number of very respectable members of our church in Poughkeepsie, N. Y., praying the General Conference so to alter the Discipline, as to leave it optional to the people to build churches *with or without* free seats: also a resolution to the same effect, referred to them by this conference. Your committee are of opinion, however, that it is inexpedient to alter the Discipline on this subject.

"Respectfully submitted,

"S. G. ROSZEL, *Chairman.*

"*Baltimore, May 27, 1840.*"

L. Pierce, chairman of the Committee on the Course of Study, presented a report, which was read, and, according to rule, laid on the table.

Report on the
course of study

On motion of W. Capers, the report of the Committee on Episcopacy was taken up, and the first resolution therein was read and adopted, as follows:—

Episcopal Re-
port taken up.
First resolution
adopted.

"Resolved, That the administration for the last four years be and the same hereby is approved."

The second resolution was read. Moved to lay it on the table. Lost. Moved to adopt. Moved to strike out "two" and insert "one;" for which B. M. Drake moved as a substitute to strike out "two," and insert "three." Moved to lay the substitute on the table. Carried. Moved to lay the amendment on the table. Lost. The further consideration of this subject was postponed, and on motion it was made the order of the day for to-morrow.

S. Higgins presented a communication from the trustees of the Chartered Fund of the M. E. Church. On motion, it was referred to a select committee of three, to consider and report thereon.

Letter from
trustees of
Chartered
Fund.

Conference resolved to hold another session at three o'clock, P. M.

Report on Episcopacy in relation to Bishop for Africa.

On motion, the report of the Committee on the Episcopacy, in relation to the election and ordination of a Bishop for Africa, was taken up. J. Early moved to amend the report, by inserting the following in the second resolution, viz.: "and provided he shall be subject to the same responsibilities, duties, and privileges, as are the Bishops of the M. E. Church in the United States." On motion this amendment was laid on the table. The whole subject was then laid on the table.

Motion to amend.

Laid on the table.

Report on Book Concern, No. 3.

The report (No. 3) of the Committee on the Book Concern, was taken up, read, and after considerable discussion, and action upon several resolutions, viz., *first*, *second*, *third*, *fourth*, *fifth*; and on an amendment to the *sixth*; these and the amendment were adopted.

Conference then adjourned, to meet at three o'clock.

WEDNESDAY AFTERNOON, MAY 27.

Conference met, pursuant to adjournment, Bishop Morris in the chair; and was opened with the usual religious exercises by brother Eddy.

Ditto

Conference resumed the consideration of the report of the Committee on the Book Concern. The *seventh* and *eighth* resolutions were adopted. J. A. Collins moved to amend the *ninth* resolution, by striking out all after the words "New-York." T. N. Ralston moved to lay this amendment on the table. Lost. After some discussion, J. A. Collins withdrew his motion to strike out, and offered as a substitute the following:—"The principal establishment of the Book Concern shall be in the city of New-York; and there shall be such other establishments as the General Conference may deem expedient."

Considerable discussion ensued, when J. A. Collins withdrew his substitute, and renewed his motion to strike out. The motion to strike out prevailed, and the resolution as amended was adopted.

The *tenth* resolution was read, for which N. Bangs offered a substitute, which was adopted.

The *eleventh* resolution was read, and adopted. (See report, page 116.)

On motion the Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

THURSDAY MORNING, MAY 28.

Conference met pursuant to adjournment, Bishop Roberts in the chair, and was opened with the usual religious exercises by brother Hudson.

On motion, the order of business was suspended, to

direct the chairman of the Committee on Expenses to pay twelve dollars to two brethren, who had received that much in counterfeit notes.

The order of business was further suspended, and the appeal of Jonas Scott was taken up. The journal of the New-Hampshire Conference in the case of Jonas Scott was read, and the following resolutions were read and adopted :—

Appeal of Jonas Scott, of New-Hampshire Conference.

"1. Resolved, by the delegates of the several Annual Conferences, in General Conference assembled, That the decision of the New-Hampshire Conference in the case of Jonas Scott, by which he was located without his consent, appears from the journals of said Conference to be defective for the want of the documentary evidence.

"2. Resolved, That the decision of the said Conference in the case of said Jonas Scott be and the same hereby is reversed."

Decision reversed.

The chair announced the Committee on the Chartered Fund, viz. :—

Nathan Bangs, John Early, Billings O. Plimpton.

The President called for reports; when J. Early, chairman of the Committee on Episcopacy, made a report, which was read and adopted, as follows :—

Report on Episcopacy adopted.

"The Committee on the Episcopacy have had under consideration the travelling expenses of the several Bishops, since the last General Conference; and find that Bishop Roberts's expenses up to this time have been \$40 25 over the annual appropriation of \$125. Bishop Soule's expenses \$260 over; Bishop Hedding's expenses have been covered by the appropriation; Bishop Andrew's \$250 over; Bishop Waugh's expenses not covered by the appropriation, but he does not know exactly the amount he is deficient, and therefore makes no demand; Bishop Morris's expenses overrun the appropriation \$99 33. The committee recommend the adoption of the following resolution :

"Resolved, That the Book Agents at New-York be directed to pay Bishop Roberts \$40 25; Bishop Soule \$260; Bishop Andrew \$250; and Bishop Morris \$99 33; and close their accounts for travelling expenses up to this date.

"Respectfully submitted,

"JOHN EARLY, *Chairman.*

"*Baltimore, May 28, 1840.*"

W. Capers, chairman of the Committee on the Address from the Wesleyan Methodist Connection, made a report, accompanied with letters to the British and Canada Conferences, which were read. Moved to adopt the report and letters. (See Appendix, Documents B. and C.)

Report of Committee on Letters from England and Canada.

O. Scott called for a division on adopting the letter to the British Conference. H. Slicer moved to recommit the report. Lost. J. T. Mitchell offered the following resolution, which was adopted: "Resolved, That the committee revise the letter to the British Conference, so as to refer to our literary institutions, and to the interchange of representatives."

The question was then taken on adopting the report of the committee.

1. On the letter to the British Wesleyan Conference a division was called for; and on motion, that part which does not refer to slavery was adopted. That part relating to slavery was also adopted; one hundred and fourteen voting in the affirmative, and eighteen in the negative.

2. On the letter to the Canada Conference; which was adopted.

The report, and resolutions annexed, were then adopted, as follows:—

Report of Committee on Letters to Great Britain and Canada.

"The committee, to whom were referred the letters of the Wesleyan Methodist Conference in Great Britain, and a document from the Wesleyan Methodist Conference in Upper Canada, report,

"1. Your committee respectfully recommend the sending of a delegate to the Wesleyan Methodist Conference in Great Britain, in 1842; and that the Book Agents at New-York be directed to furnish him with money to defray all necessary expenses incident to his mission, as your messenger.

"2. Your committee further recommend the sending of a delegate to the Wesleyan Methodist Conference of Upper Canada, at the session of 1841; and that his expenses be paid as above.

"3. Your committee present the following letters as being, in their opinion, proper to be sent to the above-mentioned Conferences; one in answer to the letters of the British Conference, and in acknowledgment of the favour of Mr. Newton's visit; and the other a letter of congratulation to our brethren of Canada, and in acknowledgment of the favour of the visit of their representatives.

"All of which is respectfully submitted,

"WM. CAPERS, *Chairman.*"

O. Scott moved to publish the Address from the British Wesleyan Methodist Connection in the official papers of the M. E. Church. This motion was laid on the table.

G. Peck's resolution to reconsider the resolution on coloured testimony

N. Wilson moved to suspend the order of the day, for the purpose of taking up the resolution of brother Peck, to reconsider the resolution of brother Few, on receiving the testimony of coloured persons. Moved to lay the above on the table. Lost.

W. A. Smith offered the following substitute, viz. :—

“Resolved, That the resolution offered by I. A. Few, and adopted on Monday, the 18th inst., relating to the testimony of persons of colour, be reconsidered, and amended so as to read as follows, viz. :

W. A. Smith's
substitute.

“Resolved, That it is inexpedient and unjustifiable for any preacher among us to admit persons of colour to give testimony on the trial of white persons in any slaveholding state or territory where they are denied that privilege in trials at law ; provided, that when an Annual Conference in any such state or territory shall judge it expedient to admit of the introduction of such testimony within its bounds, it shall be allowed to do so.”

T. Spicer called for a division of the resolution. The chair decided the resolution not to be divisible. From this decision an appeal was taken. The Conference sustained the decision of the chair.

E. H. Pilcher moved to lay the substitute on the table. Carried.

Conference then resolved to meet again at three, P. M.

After much discussion on G. Peck's motion, Conference adjourned, to meet at three o'clock this afternoon.

THURSDAY AFTERNOON, MAY 28.

Conference met at three o'clock, pursuant to adjournment, Bishop Hedding in the chair, and was opened with religious exercises by brother A. N. Filmore.

Conference resumed the subject under consideration this morning—the motion to reconsider the resolution passed on the 18th, in relation to the testimony of coloured persons.

It was moved to lay the resolution to reconsider on the table. Lost.

It was moved to amend, for the purpose of referring to a committee the resolution of brother Few. J. A. Collins moved to lay this motion on the table. Carried.

On motion of J. A. Collins, the resolution offered by W. A. Smith this morning, as a substitute for I. A. Few's resolution, was called up.

G. Gary offered the following substitute for W. A. Smith's resolution :—

Gary's substitute for Smith's resolution on coloured testimony.

“Resolved, by the members of the General Conference, in Conference assembled,

“1. That all proceedings of the Conference in the case of the appeal of Silas Comfort (with the exception of the decision that it could not be entertained) be, and they hereby are rescinded.

“2. That all the proceedings of the Conference on the subject of the testimony of coloured persons be, and they hereby are rescinded

"3. That the several Annual Conferences be at liberty to give such directions to their members as may be deemed expedient on the subject of the testimony of coloured persons."

Laid on the table.

On motion, the above substitute was laid on the table.

It was moved to lay on the table the substitute called up by J. A. Collins. Lost.

L. Scott moved to amend the substitute, by striking out "unjustifiable," and inserting "unadvisable." This amendment was laid on the table.

Vote by yeas and nays on Smith's substitute.

The question was about to be taken on W. A. Smith's substitute, when, on motion of J. B. Houghtaling, the yeas and nays were ordered, and were as follows:—

Yeas, 69.

YEAS; Hopkins, Sanson, Holmes, Preston, Ayers, Poe, M'Mahan, Raper, Christie, Young, Hamilton, Hamline, Wright, Munroe, Green, Johnson, Akers, Cartwright, Thompson, Crews, Clarke, Mitchell, Tomlinson, Bascom, Stamper, Ralston, Taylor, Ames, Eddy, Patton, Sevier, Catlett, Paine, Pitts, M'Ferrin, Driskill, Moody, Harrell, J. C. Parker, Holland, Winans, Drake, Murrah, Levert, Callaway, Hodges, L. Pierce, Parks, Few, G. F. Pierce, Capers, Betts, Wightman, English, Spain, Leigh, Brock, Jamieson, Crowder, Early, Smith, Brison, Collins, Miller, Roszel, Slicer, Dorsey, Gere, and H. White. 69 yeas.

Nays, 69.

NAYS: Bangs, Rice, Reed, Luckey, Sandford, N. White, Carpenter, Ostrander, Horton, J. A. Merrill, O. Scott, Crandall, Upham, Stickney, A. D. Merrill, Robinson, Hill, Larrabee, Randall, Bailey, Jones, Templeton, Chamberlain, Adams, Cahoon, E. Scott, Perkins, Spicer, Levings, Sherman, Houghtaling, Minor, Seymour, Cooke, Hudson, Plimpton, Kinsley, Chandler, Gary, Dempster, Baker, Chase, Harmon, Bowen, Peck, Paddock, Colclazer, Power, Pilcher, Abel, G. Filmore, A. N. Filmore, J. Parker, Dodge, Tooker, Spencer, Wiley, Wood, Wilson, Higgins, Serin, L. Scott, Lybrand, Pitman, Petherbridge, Force, Winner, Porter, and Walker. 69 nays.

President declines giving the casting vote.

Whereupon, Bishop Hedding stated, that in his judgment a Bishop presiding in the General Conference has not the prerogative, in case of a tie on a question, to decide it by giving the casting vote; and that, as there was not a majority in favour of the resolution, it was lost, of course.

Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

FRIDAY MORNING, MAY 29.

Conference met pursuant to adjournment, Bishop Andrew in the chair, and was opened with reading the word of God, singing and prayer, by brother Petherbridge.

The President called for reports, when W. Winans, chairman of the Committee on Itinerancy, presented a report, which was read, and laid on the table.

Report of Committee on Itinerancy.

On motion, the report of the Committee on the Book Concern was taken up, and the *twelfth, thirteenth, fourteenth, and fifteenth* resolutions were adopted. The *sixteenth* resolution was read, and W. Winans moved to amend it, by striking out the words "shall be," and inserting "if." Carried. The *sixteenth* resolution as amended was then adopted. The *seventeenth* and *eighteenth* resolutions were read, and adopted. S. Miner moved to amend the *nineteenth* resolution, by adding the words "with interest." Lost. The resolution as reported was adopted. The *twentieth* and *twenty-first* resolutions were adopted. G. S. Holmes moved to amend the *twenty-second* resolution, by striking out the words "if practicable." Lost. The resolution was then adopted as reported. The *twenty-third, twenty-fourth, and twenty-fifth* resolutions were read, and adopted. (For report and resolutions, see page 116.)

Action on Book Concern report.

S. K. Hodges, of the committee, presented the following resolutions, which were read and adopted:—

Hodges' appendage to the report of the committee.

"1. Resolved, That the Agents of the Book Concern at Cincinnati be released from the claim of the Agents at New-York, and that the books on hand there, the real estate there, and the debts due this establishment, up to April 1, 1840, be considered as the capital stock of the Book Concern at Cincinnati.

"2. Resolved, That the Agents at New-York be instructed at their earliest convenience to furnish, for the Concern at Cincinnati, duplicate stereotype plates of the 24mo., 48mo., and 72mo. Hymns, the Discipline, the Sunday School Hymns, and all the books of instruction for Sunday Schools, and charge the same at cost prices: provided, when convenient the cash shall accompany the order, or be forwarded as early as practicable, and the amount of debt against the Cincinnati Concern shall not exceed \$10,000 at the end of any one year—commencing April 1, 1840."

J. A. Collins moved to reconsider the resolution respecting Editors at New-York. Carried. He then moved to amend so as not to confine the election of Editors to the travelling preachers. The amendment was adopted.

Sundry amendments to report of Book Committee

J. A. Collins moved to reconsider the resolution respecting the Agents at New-York. Carried. Moved to strike out said resolution. Carried.

W. Winans moved to strike out all after the word "assistant" to the word "preacher," inclusive, in paragraph 3, section 8, part 2, page 180, of Discipline, and insert the following:—"The former of whom shall be chosen

Proposed alteration in the Discipline, and report of the Book Committee.

from among the travelling preachers, and, by virtue of his appointment, shall be a member of the New-York Conference, (as shall also the assistant Agent, if chosen from among the travelling preachers,) to which, in the interval of General Conference, both of said Agents shall be responsible for their conduct in office." This was laid on the table.

Removing Ag'ts
or Editors, and
filling vacan-
cies.

J. A. Collins moved that a new paragraph be formed, to be number 4, of section 8, part 2, of the Discipline, in the following words:—"The New-York Conference, in the interval of the General Conference, shall have power, if they deem it necessary, by and with the advice and consent of the Bishops, to remove any of the said Agents and Editors from office; and in case of removal, death, or resignation, to provide for the vacancy until the next ensuing General Conference." This motion prevailed.

J. A. Collins then offered a series of resolutions, which were read and adopted, as follows:—

"Resolved, That it is the sense of this General Conference that paragraph 1, of section 8, page 180, of the Discipline, stand in the same order as it now does, in the future editions of the Discipline.

"Resolved, That section 8, page 180, of the Discipline, be so arranged that all which respects the Book Room in New-York shall be placed first in the order of arrangement; and that the committee which may be appointed to prepare the new edition of the Discipline be instructed to make the said section conform throughout to the amendments which have been made therein by the report of the Committee on the Book Concern, and the action had thereon by this Conference."

Moved to take up all the reports of the Book Concern not acted upon. Carried.

Conference then resolved to sit again to-day at three o'clock, P. M.

Report No. 2,
on Book Con-
cern.

Report No. 2 of the Committee on the Book Concern was taken up, and read.

J. B. M'Ferrin moved to amend the first resolution, by striking out \$5000, and inserting \$7000. T. Seymour moved to strike out \$7000, and insert \$6000. The amendment of J. B. M'Ferrin prevailed, and the resolution as amended was adopted.

The second and third resolutions were adopted.

On motion of W. A. Smith, the fourth resolution was laid on the table for the present.

Conference then adjourned to meet again this afternoon.

FRIDAY AFTERNOON, MAY 29.

Conference met pursuant to adjournment, Bishop Waugh in the chair, and was opened with religious exercises by brother Cooke.

On motion, Bishop Soule had leave to introduce the distressed condition of Natchez, particularly the disaster which has fallen on the Methodist Episcopal Church in that city, to the General Conference. The Bishop then addressed the Conference, and concluded by moving that a collection be now taken up in behalf of the aforesaid church. Benjamin M. Drake made a statement of the facts in relation to the case. J. A. Collins seconded the motion to take up a collection, accompanied with a few remarks.

Collection in
Conference for
Natchez M. E.
Church.

E. R. Ames proposed to be one of one hundred to give \$10 each, which was responded to by the following persons:—

E. R. Ames, S. Luckey, H. Slicer, W. Murrah, R. Paine, T. B. Sargent, J. T. Mitchell, J. M. Holland, T. Stringfield, Bishop Morris, H. B. Bascom, J. F. Wright, J. S. Tomlinson, A. F. Driskill, H. G. Leigh, J. Early, N. Bangs, J. B. M'Ferrin, N. Wilson, F. E. Pitts, Bishop Soule, S. G. Roszel, T. Mason, S. K. Hodges, S. S. Moody, M. Brock, L. Scott, M. Force, Bishop Hedding, W. B. Christie, J. S. Porter, G. F. Pierce, P. Cartwright, L. L. Hamline, W. Capers, J. Stamper, R. Emory, H. Colclazer, W. H. Raper, A. Wood, C. Betts, W. M. Wightman, T. N. Ralston, J. A. Gere, J. A. Collins, J. Wells, C. B. Tippet, G. W. Walker, J. H. Power, Bishop Andrew, N. White, Bishop Roberts, Bishop Waugh, S. Jones.

J. Young proposed to be one of twenty to give \$5 each, which was responded to by the following persons: J. Young, J. Miller, J. Carrol, jr., P. Akers, A. Munroe, G. W. Taylor, E. H. Pilcher, B. English, E. F. Sevier, J. Lybrand, E. Callaway, A. Poe, C. Cooke, J. L. Fant, S. M. Barry, T. B. Sargent, H. Spain, Greensboro', Ala., T. K. Catlett, and cash \$3.

The sum of \$86 was collected in baskets sent round the house.

S. W. Stockton will give premium incorruptible teeth to the amount of \$100, for the above object.

The whole amount of subscription in this matter is \$824; and the amount just collected is \$609.

Rev. Robert Newton, representative of the Wesleyan Connection, took leave of the Conference with an address; after which J. A. Collins offered the following resolutions, which were unanimously adopted by a rising vote. Resolved,

Departure of
Mr. Newton.

"1. That we warmly reciprocate the kind sentiments of affection just expressed to this General Conference by Rev. Robert Newton, and that while his visit to this country has served to exalt him in our personal regard, it has contributed to strengthen still more the fraternal ties

Resolutions on
Mr. Newton's
leave of Con-
ference.

which bind together the Wesleyan family in Europe and America.

"2. That we devoutly implore the blessing of God upon him, and pray that he may graciously vouchsafe to our beloved brother a safe return to his home, his family, and the church whose honoured representative he is to this body."

Bishop Hedding and Mr. Newton then addressed the throne of grace in fervent prayer.

Report on Education.

Conference resolved to meet again at eight o'clock, P. M. S. K. Hodges, for I. A. Few, chairman of the Committee on Education, presented a report, which, after it had been read, was, on motion, laid on the table.

Chartered Fund.

N. Bangs, chairman of the Committee on the Communication of the Trustees of the Chartered Fund, made a report, which was read and adopted.

Report on Book Concern, No. 2.

On motion, the consideration of the report on the Book Concern (No. 2) was resumed.

The *fourth* resolution, which was laid on the table at the close of the morning session, was taken up, and a motion made for its adoption.

While this was under discussion, Conference adjourned, to meet again at eight o'clock this evening.

FRIDAY EVENING, MAY 29.

Conference met at eight o'clock, according to adjournment, Bishop Morris in the chair, and was opened with religious services by brother Cartwright.

Conference resumed the consideration of the report of the Committee on the Book Concern—the *fourth* resolution pending.

It was moved to amend by striking out "Virginia," and inserting "Central." Carried.

The resolution, as amended, was adopted.

Action on Report of Book Committee.

W. A. Smith offered a resolution, to come in as the *fifth* resolution in the report, which was adopted.

S. K. Hodges moved to amend, by inserting that the Editors at Charleston, Nashville, and Richmond, shall be elected by this Conference; Discipline, section 8, paragraph 8, page 184; and strike out the words, "the Virginia Conference is authorized to elect an Editor for the paper at Richmond till the next General Conference." Carried.

The *sixth* resolution was read, and adopted.

The *seventh* resolution was read, and amended, on motion of C. Cooke, by striking out the word "inexpedient," and inserting "expedient."

On motion of W. Capers, it was further amended, by adding a proviso to the effect that the debts heretofore

contracted without the authority of the General Conference shall not be charged to the Book Concern.

Action on report
of Book Com-
mittee.

On motion of W. A. Smith, it was still further amended, by requiring the said paper to conform to the regulations fixed in the Discipline in relation to other papers.

On motion of C. Cooke, it was still further amended, by changing the name of the paper from that of "Pittsburg Conference Journal" to that of "Pittsburg Christian Advocate." The resolution, as amended, was adopted.

The *eighth* was read, and C. Cooke offered the following substitute, which was laid on the table, viz. :—

"Whereas, depositories have been commenced with the understanding that books were to be furnished by the Agents at New-York at forty per cent. discount, as the Discipline directs; and whereas, it was reasonable to expect that, as to other purchasers books are forwarded at the expense and risk of the Concern, they would be so forwarded to depositories; therefore,

"Resolved, That the Agents be directed to relinquish any claim they may profess to have against depositories for the expense of transportation; that no such claim be in future made; and that books be furnished to depositories established pursuant to the rule in the Discipline on the subject, at forty per cent. discount from the retail prices, on all books in the General Catalogue."

The question recurred upon the resolution; but before it was put to vote, Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

SATURDAY MORNING, MAY 30.

Conference met according to adjournment, Bishop Roberts in the chair, and was opened with appropriate religious exercises by A. Wood.

The President called for reports from standing and select committees.

P. Akers, chairman of the committee to whom was referred the communication from Robert Emory, presented the following report, accompanied with a resolution.

On motion, the resolution was adopted, as was also the report itself, which reads as follows :—

"The committee to whom was referred the communication from Robert Emory, praying that a committee might be appointed to examine and report on the unfinished memoirs of his father, the late Bishop Emory, and asking permission to use such documents on this subject as may belong to the General Conference, beg leave to report :

"That as far as they have had opportunity to examine the work, they highly approve of the same; and that the writer may avail himself of whatever will contribute to

Report and resolution on the communication from Robert Emory.

Report and resolution on the communication from Robert Emory.

the perfecting of a work of so much interest, your committee would recommend the adoption of the following resolution :

"Resolved, That the Rev. R. Emory, in preparing for publication the memoirs of the late Bishop Emory, have permission to use such documents belonging to the General Conference as relate to that subject.

"All which is respectfully submitted,

"P. AXERS, *Chairman.*"

Report on case of L. Garrett.

Also, a report on the memorials referred to the committee in the case of L. Garrett, accompanied with a resolution.

The resolution was read, and, on motion of B. M. Drake, laid on the table, to act on the report first.

The report was then read. Moved by H. Colclazer to lay it on the table. Lost.

On motion, the last sentence of the report was laid on the table.

The remaining part of the report was adopted, and reads as follows:—

"The special committee to whom were referred two memorials from six individuals within the bounds of the Tennessee Conference, praying that special attention may be paid by this body to the records of the Tennessee Conference, to ascertain whether there was any misrule or mal-administration in the trial and expulsion of L. Garrett, who was a local preacher within the bounds of said Conference, beg leave to report as follows :

"They find, in examining the records of the Tennessee Conference, that the minutes of the alleged trial of said local preacher before the committee, and those of his expulsion by the Quarterly Meeting Conference, were not before the said Annual Conference, where charges of misrule and mal-administration, not by an appellant, but by an accused in the premises, were preferred against the presiding officers of the aforesaid committee and Quarterly Meeting Conference; but that the accuser and the accused, before the Annual Conference, were permitted to read, "as explanatory of the facts in the case," although not as testimony, any certificates or documents obtained by either against the other, without having given notice of intention to do so. Whereupon certain documents were read, both by the accuser and the accused, to which documents the journal refers, but which, not being before your committee, they have not been able to ascertain what explanations they afforded of the administration, either in the aforesaid committee or Quarterly Conference. Moreover, your committee, in the absence of the minutes of the aforesaid committee and Quarterly Meet-

ing Conference referred to, have not been able, from the records of the Annual Conference, to detect any misrule or mal-administration in the premises."

Moved, by P. Akers, to take up the resolution accompanying the report, and which had been laid on the table. Lost.

W. Winans, chairman of the Committee on the Itinerary, presented the following report on the communication from T. S. Hinde, which was read, and on motion adopted :—

Report on memorial of T. S. Hinde.

"The Committee on the Itinerary report in part :
"That the committee have had under consideration the memorial of T. S. Hinde, referred to them, and finding nothing in said memorial which established the existence of any misrule or irregularity in the administration of Discipline, or in the conduct of the preachers of the Illinois Conference, beg leave to be discharged from the further consideration of said memorial.

"Respectfully submitted,

"W. WINANS, *Chairman.*"

On motion, Conference granted a copy of the report in the case of L. Garrett to the delegation from the Tennessee Conference.

J. B. Houghtaling offered the following resolution :—

"Resolved, That this Conference will adjourn on Tuesday next, the 2d of June."

Motion to adjourn.

H. B. Bascom offered the following as a substitute :—

"Whereas, movements have been made toward a premature adjournment of this body; therefore,

Substitute.

"Resolved by the delegates of the several Annual Conferences in General Conference assembled, That we will remain here, faithful to the delegated trust reposed in us, until the proper constitutional business of the Conference is duly disposed of."

Moved to lay this on the table. Lost. The substitute was adopted.

C. W. Ruter offered the following resolution :—

"Resolved, That when any member of the Conference shall think that the discussion of a subject has been sufficiently protracted, it shall be in order for him to move that the vote on the main question be now taken, which motion, if seconded, shall be immediately put; and if a majority of the members present, by their vote, sustain the motion, the main question shall be taken without further debate."

Previous question.

Moved to amend by striking out "majority" and inserting "two-thirds." Moved to lay this on the table. Carried.

The question recurring on the resolution, it was adopted.

Resolution on
the table ex-
penses of the
Bishops.

S. G. Roszel offered the following resolution:—

"Resolved, That this Conference instruct the Committee on the Episcopacy to inquire into the propriety of so altering the rules of Discipline as to authorize the General Conference to estimate the amount necessary for the table expenses and fuel of the Bishops for the ensuing four years, or until the ensuing General Conference."

Withdrawn, but immediately renewed by W. A. Smith. Moved to lay it on the table. Carried.

Resolution on
the travelling
expenses of
preachers.

W. B. Christie offered the following resolution:—

"Whereas, there exists a difference of opinion and practice as to what items should be included under the head of travelling expenses; and whereas, this is becoming a matter of importance to the preachers; therefore,

"Resolved, That the expenses incurred by the preachers for hay and grain to keep a horse, which is necessary to do the work assigned him by the Church, are proper to be included under the head of travelling expenses."

After some discussion, it was moved to lay it on the table for the present. Carried.

Laid on table.
Action on re-
port of Book
Committee.

Conference, on motion, resolved to take up the unfinished business, being the report (No. 2) of the Committee on the Book Concern—the eighth resolution pending.

Moved to adjourn. Lost.

The *eighth* resolution was read. C. Sherman offered the following substitute therefor:—

"Resolved, That book depositories henceforth be established by the General Conference, when and where they may deem expedient; and that said depositories shall be under the direction of the Book Agents."

Moved to lay this on the table. Lost.

On motion, the substitute and resolution of the committee were referred to a special committee of three.

C. Cooke offered the following resolution:—

"Moved to amend the Discipline, page 184, by striking out the word 'and,' before the words 'Nashville, Tennessee,' and adding after them the words 'and Pittsburg, Pennsylvania.'" Adopted.

The *ninth* resolution was read, and adopted.

J. Early moved to reconsider the *fourth* resolution. Carried.

The resolution was read, and on motion amended by striking out "Central," and inserting "Richmond."

S. K. Hodges moved to reconsider the resolution setting off the capital stock of the Cincinnati Book Concern. Carried: and then, on motion, amendments were adopted. (See resolution on p. 89.)

J. A. Collins presented the following preamble and resolution:—

"Whereas, an aged minister of the Methodist Episcopal Church has proposed to the Agents of the Book Concern at New-York, to transfer to them, for the use and benefit of said Concern, securities amounting to *five thousand dollars*, principally bonds and mortgages on real estate, bearing interest at the rate of seven per cent. per annum, on condition that the said Agents pay him during his natural life the interest at the rate of seven per cent. per annum on the said amount of five thousand dollars, in half-yearly payments; and the same to his wife during her natural life, should she survive him; therefore,

Resolution on the subject of a donation to the Book Concern.

"Resolved by the delegates of the several Annual Conferences in General Conference assembled, That the Agents of the Book Concern at New-York be, and hereby are, authorized to accept of the said securities for five thousand dollars on the terms above specified, and to execute the proper writings in the case."

Read, and adopted.

B. M. Drake offered the following resolution:—

"Resolved, That the Book Agents be instructed to pay each of the new Conferences authorized by this Conference the dividends previously determined on." Read, and referred to the special committee of three appointed this morning.

Resolution on dividends to new Conferences.

S. K. Hodges offered the following resolution:—

"Resolved, That all that part of the Committee's report on the Book Concern, relating to the discount on books, freight, and payment, be not put in the Discipline, but into a circular, and sent by the Agents to the preachers for their information." Adopted.

Notes of the count on books not to be inserted in the Discipline.

On motion, Conference resolved to reconsider the *fifteenth* resolution of the general report of the Committee on the Book Concern. Moved to amend by striking out "if," and inserting the words "shall be." Carried.

Amendments to report of Book Committee.

W. Winans moved that the wording of the article respecting the Editors at Cincinnati be made to conform to the article in relation to the Editors at New-York. Lost.

The President announced the committee of three, namely:—S. K. Hodges, T. Mason, and J. F. Wright.

Moved to add two to the committee. Carried.

On motion, Conference resolved to protract the session one hour.

Moved, that when Conference adjourn it adjourn to meet this afternoon, at half-past three o'clock. Moved to lay this on the table. Carried.

On motion, W. B. Christie had leave of absence for the remainder of the session of this Conference.

W. B. Christie has leave of absence.

Bishop Roberts asked leave of absence for S. H. Thompson.

Moved to reconsider the vote giving leave of absence to W. B. Christie. Lost.

S. H. Thompson
has leave of
absence.

Moved, that the request of Bishop Roberts, asking leave of absence for the remainder of the session of the General Conference for S. H. Thompson, be granted. Carried.

The President announced the additional members of the special committee raised this morning:—Daniel Ostrander, William Capers.

Amendment to
report of Book
Committee.

Moved to reconsider the report of the Committee of the Book Concern, relating to the Editors at New-York. Carried. Moved to strike out the word "if," and insert the words "shall be." Carried.

The resolution as amended was adopted.

Moved to reconsider the report of the Committee on the Chartered Fund. Carried.

Trustees of the
Chartered
Fund, elected.

The trustees of the Chartered Fund nominated Samuel Neal and James Barrett, in the place of Thomas Jackson, deceased. The Conference unanimously elected Samuel Neal to fill the vacancy. The trustees also nominated Thomas Wilmer and Anthony Null, to take the place of Alexander Cook, deceased. Conference unanimously elected Thomas Wilmer to fill the vacancy. (Ap. Doc. D.) The report as amended was then adopted.

On motion, Conference adjourned to meet on Monday morning, at half-past eight o'clock.

MONDAY MORNING, JUNE 1.

Conference met, pursuant to adjournment, Bishop Hedding in the chair, and was opened with religious exercises by J. S. Porter.

Rev. E. Ryerson, delegate from Upper Canada, took leave of the General Conference, with an address.

Resolution to
suspend the
Rules to au-
thorize the
Bishops to
bring forward
business.

D. Ostrander offered the following resolution:—

"Whereas the time is drawing near when this Conference must necessarily close its session, and whereas much business, more or less important, remains undone, therefore,

"Resolved, That the regular order of business be suspended, and that the Superintendents be requested to bring forward such business as in their opinion is indispensable, or most important; and that the Conference act thereon in the order it is presented." Carried.

Report of Com-
mittee on Epi-
scopacy.

The report of the Committee on the Episcopacy, with respect to increasing the number of Superintendents, was taken up. The *first* resolution accompanying the report had been adopted previously. The *second* resolution was read, the pending motion being to amend by striking out "two" and inserting "one." A division of the motion was called for, so as to take the question on striking out first. On motion, Conference resolved to take the question without further debate, and the main question being about to be taken, the call for a division was renewed. Wm.

Winans moved to postpone the motion for a division. A point of order was here raised in reference to the propriety of such a motion after the main question had been ordered. The chair decided it to be in order to move a postponement of the motion to divide. From this decision N. Bangs took an appeal, and the question being taken, "Shall the decision of the chair stand as the judgment of the Conference?" it was decided in the negative. So the decision of the chair was reversed.

*Report of the
Committee on
Episcopacy.*

The President having decided that the main question, which had been ordered to be taken, had respect to the pending amendment only, N. Bangs took an appeal from this decision; and the question being put, "Shall the decision of the chair stand as the judgment of the Conference?" it was determined in the negative. So the decision of the chair was reversed. The question then recurring on the resolution of the committee, it having been determined by the Conference to be the main question, it was decided in the negative. So the resolution was lost. On motion, the preamble was then adopted. Moved to adopt the whole report, as amended. While this was pending, a motion was made to amend the report, by inserting a resolution in favour of the election and ordination of one Bishop. A point of order was raised, as to the propriety of entertaining such a motion, after the Conference, under the action of the previous question, had rejected the resolution of the committee. The President decided it to be in order, because it was a point the Conference had not acted on when it was determined not to elect two Bishops. From this decision N. Bangs took an appeal; and on the question, "Shall the decision of the chair stand as the judgment of the Conference?" it was decided in the negative. So the decision of the chair was reversed.

The report, as amended, was then adopted, and reads as follows:—

"The Committee on Episcopacy beg leave to report: That they have examined the administration in the several Annual Conferences for the last four years, and find that it has been correct, and therefore is entitled to the approbation and support of the General Conference; and they recommend to the Bishops to make such an apportionment of the work among themselves as shall in their judgment most effectually promote the general good; and recommend the following resolution:—

"Resolved, That the administration for the last four years be and the same is hereby approved."

The report of the Committee on the Episcopacy, prescribing the mode by which a Bishop may be made superannuated or supernumerary, was taken up.

J. Early moved to strike out all that part of the resolu-

*Report of Com-
mittee on Epi-
scopacy on Su-
perannuated
Bishops.*

tion accompanying the report which authorizes an Annual Conference within whose bounds a Bishop may reside to grant him such relation. Carried.

Moved to lay the remainder of the report on the table. Carried.

On appointing
preachers
agents to col-
leges, &c.

The report of the Committee on the Episcopacy, authorizing the Superintendents to appoint travelling preachers agents of literary institutions, was taken up, read, and adopted. It reads as follows :—

“The Committee on the Episcopacy, to whom was referred the memorial of the New-England Conference, praying the General Conference so to amend our Discipline as to authorize a Bishop to appoint an agent for any benevolent institution or institution of learning under the patronage of an Annual Conference, when requested by a Conference, have had the same under consideration, and recommend the adoption of the following resolution :—

“Resolved, That answer 2 to question 3, section 4, chapter 1, of the Discipline, page 27, be so amended as to read, after the word ‘tracts,’ and also to appoint an agent or agents for the benefit of our literary institutions.’

“J. EARLY, *Chairman.*”

On motion, Conference resolved that when we adjourn we adjourn to meet again this afternoon, at three o'clock.

On Bishop for
Africa.

The report of the Committee of the Episcopacy, in reference to electing and ordaining a Bishop for Africa, was taken up. T. K. Catlett moved to reconsider the vote of the Conference declaring it inexpedient to elect and ordain a Bishop for Africa. Moved to lay the motion on the table. Carried.

The second branch of the resolution, declaring it inexpedient to require one of the Bishops to visit Africa, was taken up, and adopted.

The second resolution of the report was read. After considerable discussion, S. G. Roszel offered the following amendment: to insert after the word “Bishop,” “or any person ordained by him, or their successors in office.”

On motion of D. Ostrander, Conference resolved that the main question be now taken; and being put on the resolution reported by the committee, it was lost.

Moved to protract the session fifteen minutes. Lost.

Conference adjourned, to meet this afternoon.

MONDAY AFTERNOON, JUNE 1.

Conference met pursuant to adjournment, Bishop Andrew in the chair, and was opened with religious exercises by S. Hamilton.

The report of the Committee on Missions respecting our missions in general was taken up, and read through.

The resolutions were taken up separately. The *first*, *second*, *third*, *fourth*, *fifth*, and *sixth* were severally read, and adopted. The *seventh* was read. Moved to amend by striking out "simultaneous." Carried. Moved further to amend by inserting "that collections be taken up as often as shall be deemed expedient." Carried. The resolution as amended was adopted. The *eighth* resolution was read, and adopted. The *ninth* resolution was read, and, on motion, laid on the table. The report as amended was adopted. The resolutions as adopted are as follows:—

Report of Committee on Missions.

"Resolved, by the delegates of the Annual Conferences of the Methodist Episcopal Church, in General Conference assembled :

"1. That we have learned with much satisfaction, that the Indian manual labour school which has been commenced under the superintendence and direction of the Missouri Conference, is in a state of forwardness, and promises all that usefulness which its projectors anticipated; that we hereby acknowledge our obligations to the executive officers and local agents of the general government for the favourable light in which they have been pleased to view the undertaking, and their generous co-operation in carrying it into effect; and we earnestly recommend, that it be promptly sustained, and that so soon as circumstances shall render it expedient, others, on the same plan, and for the same purposes, be established at such places in the Indian country as shall be deemed most suitable.

"2. That the success which has attended our missionary efforts in Africa, and the present prosperous and promising state of the African mission, are indications which place it beyond all doubt that God, whose set time to favour that long-neglected people has evidently come, designed to effect great and glorious things for that vast continent, by the instrumentality of our missionary labours; and that it is a duty which we owe to that people, not to relax our efforts, but diligently to persevere in the good work, until the gospel, with all its saving benefits, shall be sent to every tribe and clan of the natives to whom our teachers and missionaries can gain access; and it is affectionately recommended that all prudent means be employed to enlist the feelings of the free coloured members of the church in this country in the cause of evangelizing Africa, as proposed by Dr. Bond in his address to this General Conference.

"3. That our brethren of the Oregon Mission, in view of their isolated position, and the difficulties and privations they are called to endure, are entitled to the sympathies and prayers of the whole church, and that we

Report of Committee on Missions.

take pleasure in recording this sincere expression of our affectionate and fraternal remembrance of them as fellow-labourers in the vineyard of our common Lord.

"4. That the missions in South America ought to be sustained, and increased efforts employed to establish the institutions of the gospel, and diffuse the principles of pure Protestant Christianity, as they are imbodyed in Methodism, throughout that whole country.

"5. That the labours of our missionaries among the slaves at the south have been eminently owned of God, in bringing many of them to enjoy those consolations which the blessed gospel offers to all in every condition in life; and that these missions claim the special regard and fostering care of the society, and the prayers and sympathies of the whole church.

"6. That as the entire history of our missionary operations has demonstrated that the heathen must be brought under the influence of Christian principles in order to be prepared for civilized life, and that the most degraded and ignorant are capable of religious instruction, and susceptible of religious impressions and influences, it be strictly urged upon all our missionaries among the heathen, to apply themselves directly to their appropriate work of offering Christ to all as a present and all-sufficient Saviour, and in endeavouring by every means in their power to rescue them from the thralldom of sin; and that all our missionaries be instructed to keep a regular consecutive journal of their labours, and interesting incidents connected with them, and to forward a copy of the same in the form of a report to the Corresponding Secretary of the society every quarter.

"7. That it be, and hereby is, recommended to all our preachers to exert themselves to establish societies and churches, for the purpose of raising missionary funds, in all their circuits and stations; that monthly missionary prayer meetings be held in all our societies, to be conducted by reading select portions of missionary intelligence, prayer, and other appropriate religious exercises; and that collections be taken up as often as shall be deemed expedient.

"8. That all our missionaries, except those appointed to labour for the benefit of the slaves, be instructed to maintain the economy of the church, by instituting regular class and quarterly collections in all the societies they form; and that they also exert themselves to form a Missionary Society in every place where a sufficient number friendly to the cause can be prevailed on to unite for this purpose."

Moved that when we adjourn we adjourn to meet again this evening, at half-past seven o'clock. Lost. Moved

that when we adjourn we adjourn to meet at eight o'clock this evening. Carried.

Two other reports of the Committee on Missions, proposing such alterations in the Constitution of the Missionary Society of the Methodist Episcopal Church as will allow of two additional Secretaries, were read. The resolutions were taken up separately. The *first* resolution was read, and adopted. The *second* resolution was read, and laid on the table for the present. The *third* resolution was read, as was also the amendment proposed by the committee. Moved to amend by striking out "assistant Secretaries," and inserting "three general Secretaries." While this was under discussion, Conference on motion adjourned to meet this evening, at eight o'clock.

Two other reports of the Committee on Missions.

MONDAY EVENING, JUNE 1.

Conference met pursuant to adjournment, Bishop Wagh in the chair, and was opened with religious exercises by S. G. Roszel.

Conference resumed the consideration of the unfinished business of the afternoon, being a motion to amend the report from the Committee on Missions, to the effect that there be three general Secretaries of the Missionary Society.

Moved to recommit the second report, and that part of the first report which has not been acted upon. Moved to lay this upon the table. Carried.

Moved that the main question be now taken, the chair deciding it to be the second report of the committee, proposing the election of two additional Secretaries for the Missionary Society.

The main question being taken, it was decided in the negative; so the report was rejected.

That part of the first report not acted on was read. The *fourth* resolution was taken up, read, and adopted, as were also the *fifth*, *sixth*, and *seventh* resolutions.

The latter part of the *third* resolution was read. Moved to lay it on the table. Carried.

Moved to take up the *second* resolution. Carried.

Moved to lay it on the table. Carried.

Moved that the Constitution as amended be adopted. J. T. Mitchell moved the following amendment to the report:—

"Resolved, That the General Conference recommend to the Missionary Society so to amend the Constitution as to strike out the fourth article, which provides for the election of a Resident Corresponding Secretary by the General Conference." Moved to lay this on the table. Carried.

Three ineffectual efforts were made to adjourn.

Moved that the question be taken without further debate. Carried. On the question being taken on the resolution, it was lost.

On motion, Conference adjourned to meet to-morrow morning, half-past eight o'clock.

TUESDAY MORNING, JUNE 2.

Conference met according to adjournment. Bishop Morris in the chair, and was opened with appropriate religious exercises by S. Hamilton.

Report of Committee on Missions as adopted.

The report of the Committee on Missions, under consideration last evening, was on motion adopted, and reads as follows:—

"The Committee on Missions report in part, that they have had under consideration the Address of the Managers of the Missionary Society, and the report of the committee who examined the Journal of the Corresponding Secretary, referred to them by this society. In the Address the Board of Managers recommend for the concurrence of the General Conference the following amendments to the Constitution of the society, to wit:

"1. That to the second article be added, 'Any person paying one hundred and fifty dollars at one time into the treasury shall be a manager for life; and the contribution of five hundred dollars shall constitute the donor a patron for life. Recommended by the committee to be adopted.

"2. That in the third article, after the word 'Vice-President,' be inserted 'Corresponding Secretary.' The committee recommend its adoption.

"3. That in the fifth article, after the words 'to defray incidental expenses,' be inserted 'to provide for the support of superannuated missionaries, and widows and orphans of missionaries, who may not be provided for by the Annual Conferences.' The committee recommend its adoption.

"4. That the following be appended to the thirteenth article, to make it correspond with the provision introduced into the fifth, 'except as provided for in article five.' Its adoption is recommended.

"The Board also recommend a further amendment of the thirteenth article, by adding immediately after the above, 'the assistant Treasurer shall be subject to the direction of the Treasurer and Board of Managers.' This the committee also recommend for adoption.

"5. That in article fourteen, after the words 'Foreign Mission,' be inserted 'as are not provided for by an Annual Conference;' and after the word 'established,' in the next line, be also inserted 'or is already established.' The committee recommend the adoption of both.

"6. That article sixteen be amended by appending to it 'or by the Society at an annual meeting, on the recommendation of the General Conference.' Recommended by the committee for adoption."

The President presented a communication from the Superintendents, proposing alterations in the Discipline. Moved to suspend the rule, to act on the communication immediately. Carried.

Communication from the Bishops, proposing alterations in the Discipline

The first proposed amendment was read, and, on motion, adopted.

The second amendment was also adopted.

The whole communication was then, on motion, adopted, and reads as follows:—

"The Superintendents beg leave to call the attention of the General Conference to the following clause of the Discipline, on page 38, which reads as follows: 'If any preacher absent himself from his circuit without leave of his presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the allowance of the absent preacher, in proportion to the usual allowance.' It is the opinion of the Superintendents that the above clause is susceptible of a construction which might not only be at variance with the true theory of our system of itinerant ministrations, but of injurious practical tendency, and therefore claims the attention of this body in regard to the propriety of striking out that clause which implies a power on the part of the presiding elder to release a preacher from the performance of his ministerial duties, and they recommend that the following words be stricken out, to wit: 'without leave of the presiding elder.'

On preachers abs-
enting them-
selves with
leave of P.
Elders.

"They also respectfully suggest the propriety of striking out, on page 187 of the Discipline, the word 'distressed,' and insert in lieu thereof the word 'deficient.' They also propose to request the Editor to add the words, 'and religious,' to the latter part of the preface to the Discipline, on page 6."

W. Winans, chairman of the Committee on the Itinerary, presented a report respecting the administration in the Annual Conferences.

Report of Com-
mittee on the
Itinerary con-
sidered.

A motion was made to adopt the report. The resolutions were taken up separately.

The first resolution was read. Moved to lay it on the table. Lost.

A motion to adopt was made, and on motion it was resolved to take the question without further debate. The question was then taken, and the resolution was adopted.

The second resolution was read. Moved to lay it on the table. Lost.

Report of Committee on the Itinerancy.

Moved to take the question without further debate. Carried.

The resolution was then adopted, as were also the *third*, *fourth*, *fifth*, and *sixth* resolutions.

The *seventh* resolution was read. Moved to amend by striking out "who has not travelled," and insert "on trial." J. Early moved to amend by inserting, "whose name appears on the Minutes." C. Pitman offered the following as a substitute, "who has not been employed two successive years in the regular itinerant work."

After discussion, it was moved to take the question without further debate. Carried.

The question being put on the substitute, it was carried. The resolution as amended was also adopted.

The *eighth* resolution was read.

While it was pending, D. Ostrander asked leave of absence for himself and P. Rice, after the session to-morrow. Leave was not granted.

S. G. Roszel made a similar request, and on motion it was granted.

R. Paine also asked leave of absence, which, on motion, was granted.

A motion was made to amend the resolution before the Conference, by inserting the word "supernumerary." Carried.

The resolution as amended was adopted.

It was moved to adopt the report. J. Dodge moved the following amendment: "The action of the Georgia Conference, in declaring that 'Slavery, as it exists in these United States, is not a moral evil,' contradicts the sense of the general rule and the Discipline on that subject, and is, therefore, irregular." Moved to lay on the table. Carried.

It was moved to adopt the report as amended. On motion, the reading was dispensed with.

Moved to amend by striking out all that part of the report which relates to the Oneida Conference. Lost.

Moved to lay the remainder of the report on the table. Lost.

Moved to reconsider the vote dispensing with the reading of the report. Carried.

Moved that when we adjourn we adjourn to meet ~~this~~ afternoon, at three o'clock. Carried.

The report was then read. Moved that all that part of the report which relates to the New-England Conference be laid on the table. Lost.

Moved that all that part of the report which relates to the New-England Conference be stricken out.

On motion, the Conference resolved to protract the session fifteen minutes.

While the motion to strike out was under discussion, Conference adjourned to meet this afternoon, at three o'clock.

TUESDAY AFTERNOON, JUNE 2.

Conference met pursuant to adjournment, Bishop Andrew in the chair, and was opened with appropriate religious exercises by J. Jamieson.

Conference took up the unfinished business of the morning, being the motion to strike out all that part of the report of the Committee on the Itinerancy relating to the New-England Conference.

W. A. Smith having spoken fifteen minutes, he was interrupted, when a motion was made to allow him to proceed. Lost.

Moved to take the question without further debate. Carried.

The question being taken on the motion to strike out, it was adopted.

E. Robinson moved that the whole of that part of the report relating to the Maine Conference be stricken out.

Moved to postpone indefinitely the remainder of the report. Carried. Moved to reconsider the vote adopting the resolutions. Lost.

The report, as amended, was then adopted. It reads as follows :—

“The committee submit for adoption the following resolutions, viz. :—

“Resolved, 1. That when the character of an elder is examined in an Annual Conference, after it shall appear that there is nothing charged against him, he shall, unless excused for special reasons, retire from the Conference room during the passage of his character.

“2. That it shall be the duty of stewards of Annual Conferences to divide the funds at their disposal in proportion to the claims and the deficiencies of those having claims upon such funds, so as to bring up the most deficient to an equality at the highest point to which the funds on hand will carry them.

“3. That an Annual Conference can have no right, in any case, to withhold from a superannuated preacher who complies with the requirements of the Discipline, his proportion of the funds to be distributed by the stewards of such Annual Conference, including his travelling expenses.

“4. That when a member of an Annual Conference, in good standing, shall demand a located relation, the Conference shall be obliged to grant it to him.

“5. That no recommendation from a Quarterly Meeting Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation.

“6. That all the business transacted by an Annual Conference ought to be fully and clearly stated on the

Report of the
Committee on
Itinerancy, as
adopted.

Report of the
Committee on
Itinerancy, as
adopted.

journals of such Conference; and that the Bishops have it in charge to see that this be done in all the Annual Conferences.

"7. That no preacher is eligible to be received into full connection who has not been employed two successive Conference years in the regular itinerant work.

"8. That an Annual Conference has no right to appropriate the dividend of the Book or Chartered Fund, or a surplus of moneys in the hands of the stewards of the Conference, otherwise than to the support of travelling, supernumerary, and superannuated preachers, their wives, widows, and children, according to the provision of the Discipline.

"All which is respectfully submitted,

"W. WINANS, *Chairman*.

"*Baltimore, June 1, 1840.*"

J. Early offered the following resolution:—

Bishop Soule to
go to England.

"Resolved by the several Annual Conferences in General Conference assembled, That the Rev. Bishop Soule be requested to visit England and attend the Wesleyan Methodist Conference of 1842, as the messenger of the Methodist Episcopal Church in the United States: and in the event Bishop Soule shall find it impracticable to comply with the wishes of the General Conference, it shall be the duty of the Superintendents to appoint some suitable person to visit the Wesleyan Methodist Conference in 1842, as the representative of the Methodist Episcopal Church in the United States." Read, and adopted.

The Superintendents presented the following:—

Authority to
unite two or
more circuits
or stations.

"Resolved, That the following be added to answer 1, question 1, section 5, chapter 1, part 1, page 29 of the Discipline:—'The Bishops may, when they judge it necessary, unite two or more circuits or stations together, without affecting the separate financial interests or pastoral duties of such circuits or stations.'

D. Ostrander moved to amend, by inserting "in one charge" after the word "together." Moved to lay the amendment on the table. Carried.

T. Spicer moved to amend by placing it as 7th answer to question 3, section 4, page 27; for which N. Bangs offered as a substitute, that the resolution be so amended as to read that the proposed addition "be inserted in the proper place in the Discipline." Carried.

The resolution, as amended, was adopted.

J. Early offered the following resolution:—

Bishop Soule to
select a suitable
companion
for the mission
to England.

"Resolved, That Bishop Soule shall be at full liberty to select a suitable travelling companion to accompany him on his visit to the British Conference; and that the expenses of such travelling companion be paid by the Book Agents."

S. G. Roszel offered the following substitute :—

"Resolved, That Bishop Soule nominate, and the Conference elect, the individual, or some other person, as his travelling companion to the Wesleyan Methodist Conference in 1842; and that the Book Agents pay the expense of said travelling companion." Carried.

J. Early offered the following resolution :—

"Resolved, That it shall be the duty of the Superintendents to appoint some suitable person as a delegate to the Wesleyan Methodist Conference in Upper Canada, in 1841." Read, and adopted.

Delegate to Canada.

Bishop Soule offered the following resolutions, which on motion were adopted, by a vote of ninety-seven to twenty-seven :—

"1. Resolved, That in the decision of this Conference in the case of the appeal of the Rev. Silas Comfort, it is not intended to express or imply that the testimony of coloured persons against white persons, in Church trials, is either expedient or justifiable in any of the slaveholding states or territories where the civil laws prohibit such testimony in trials at law.

Bishop Soule's resolutions on the testimony of coloured persons.

"2. Resolved, That it is not the intention of this Conference, in the adoption of the resolution of the Rev. Ignatius A. Few, of Georgia, in regard to the admission of the testimony of coloured persons, to prohibit such testimony in Church trials in any of the states or territories where it is the established usage of the Church to admit; and where, in the judgment of the constitutional judicatories of the Church, such testimony may be admitted with safety to the peace of society, and the best interests of all concerned.

"3. Resolved, That it is not the intention of this Conference, in either of the above cases, or in any action had by this body, to express or imply any distrust or want of confidence in the Christian piety or integrity of the numerous body of coloured members under our pastoral care, to whom we are bound by the bonds of the gospel of Christ, and for whose spiritual and eternal interests, together with all our fellow-men of every colour and in every relation and condition in life, we will never cease to labour."

A motion to reconsider I. A. Few's resolution was laid on the table, by a vote of seventy-six to fifty-two.

Conference, on motion, resolved to meet again at eight o'clock, P. M.

The select committee to whom had been referred the part of the Book Committee's report on depositories, made a report, which was amended and adopted, as follows :—

Report of select committee on book depositories.

"The committee to whom were referred the resolution

Report of select
committee on
book depositories.

offered by the Book Committee, respecting the terms on which books should be furnished to depositories, and also certain propositions to amend the same, having had the subject under close consideration, respectfully recommend the adoption of the following items, in place of the resolution above mentioned; to wit:—

“1. There shall be a depository of our books at Charleston, S. C., and at Pittsburg, Pa., furnished by the Agents at New-York with full supplies of the books of our General Catalogue, Sunday-school books, and tracts, to be sold for the Concern on the same terms as at New-York. Provided, 1. That there shall not be more than twenty-five thousand dollars' worth of books at any one time at Charleston, nor more than fifteen thousand dollars' worth at Pittsburg. 2. The expenses incident to the transportation, management, and sale of our books at these depositories having been met out of the sales, according to arrangement with the Agents at New-York, the nett proceeds shall be forwarded to said Agents as fast as possible. 3. Full statements shall be made to the Agents at New-York semi-annually, at dates fixed by them, of the amount of sales and expenses, distinguishing cash sales from those on credit. And also, annual statements shall be made of the amount of stock. 4. If it shall appear to the Agents at New-York that the business at either of the depositories is not well managed, or that remittances are not duly made, they shall give notice thereof to the committee or commissioners acting for the Annual Conference, or to the Annual Conference, who shall immediately correct the error complained of, or cause the affairs of the depository to be wound up.

“Concerning the resolution referred to your committee respecting dividends from the Book Concern to the new Conferences, your committee recommend that said resolution be not adopted, but that the following be substituted for it, to wit:—

Dividends to
new Confer-
ences.

“Resolved, That the Agents at New-York continue to pay a dividend of six hundred dollars to each of the Annual Conferences as they were at the time that dividend commenced; leaving it with the Conferences which have since been divided to arrange for the proportionate subdivision of the money, according to the number of preachers in the Conferences so divided; and also, the money from the Chartered Fund shall be so divided.

Sunday-School
books.

“In view of the great and pressing want of our books, and especially of our Sunday-school books, in places where it does not seem advisable to establish depositories, your committee beg leave to recommend the adoption of the following resolution:—

“Resolved, That the Agents and Book Committee at

New-York and Cincinnati be authorized to sell to dealers, in places where the demand might justify it, on such terms as are usual with publishers selling to booksellers.

"For the settlement of a question which has arisen concerning freight from New-York to the place of a depository, under the rule of the last General Conference, your committee beg leave to recommend the adoption of the following resolution :—

"Resolved, That the rule of the last General Conference justified the construction given to it by the Agents at New-York, as to the payment of freights from that city to the place of depositories.

"All which is respectfully submitted,

"S. K. HODGES, *Chairman.*"

"June 1, 1840."

On motion of S. K. Hodges, the Discipline, part 2, section 8, paragraph 4, page 181, was amended by striking out the word "shall," and inserting "may, if approved by the Editors and Book Committee."

Amendment of Discipline.

Conference gave brother Harrell leave of absence, and then adjourned, to meet again at eight o'clock, P. M.

TUESDAY EVENING, JUNE 2.

Conference met, Bishop Waugh in the chair, and was opened by I. Winner.

On motion of John Early, the resolution adopted this afternoon, providing for a delegate to Canada in 1841, was reconsidered, and the following substitute adopted :—

"Resolved, That the Rev. Bishop Hedding be, and he is hereby requested to attend and represent the Methodist Episcopal Church in the United States, at the Wesleyan Methodist Conference of Upper Canada in 1841; and in the event it shall be impracticable for Bishop Hedding to attend the above Conference, it shall be the duty of the Superintendents, or a majority of them, to appoint a suitable delegate to the Wesleyan Methodist Conference of Upper Canada in 1841."

Bishop Hedding appointed delegate to Canada Conf.

The report, in part, of the Committee on Itinerancy was called up, and read.

Itinerancy report in part.

W. Winans proposed to amend the *first* resolution by adding, "But in all matters of business transacted in a Quarterly Meeting Conference, or an Annual Conference, it is the prerogative of the Conference in which such business is transacted to determine the application of the law to the case."

Action thereon

W. A. Smith offered the following substitute for the

Smith's substitute.

resolution, and the amendment was laid on the table to make way for it, to wit:—

"Resolved by the several Annual Conferences in General Conference assembled, That the Bishop in an Annual Conference, and the Presiding Elder in a Quarterly Meeting Conference, shall decide all questions of law, and the Conference shall decide the application of the law; and from such decision of the President there shall be no appeal, except it be taken from the President of a Quarterly Meeting Conference to the President of an Annual Conference, and from the President of an Annual Conference to the General Conference."

The previous question was called for, but not ordered. An indefinite postponement of the whole subject was moved. The main question was ordered, being the resolution reported by the committee; and, when taken, the resolution was lost.

Conference resolved to meet at eight o'clock, instead of half-past eight to-morrow morning.

On motion of R. Paine, the rule calling for the main question was reconsidered; and he moved to amend it by adding, "whenever said question is sustained, the second vote shall be taken on the substitute, amendment, or resolution, under debate at the time." W. A. Smith moved to lay the previous question and the proposed amendment on the table. Lost. The amendment was admitted by the mover of the rule for the previous question. H. Slicer moved to amend the amendment, by conforming the rule under consideration to that of the House of Representatives of the United States, for 1839-40. This was also admitted, and the rule as amended was adopted.

Conference then adjourned, to meet to-morrow morning, at eight o'clock.

WEDNESDAY MORNING, JUNE 3.

Conference met at eight o'clock, pursuant to adjournment, Bishop Roberts in the chair, and was opened with religious exercises by brother Parker, of Arkansas.

Action on Pastoral Address

G. Peck, chairman of the committee appointed to draft a Pastoral Address, made a report, which was read.

O. Scott moved to insert "western," in that part of the address which refers to the memorials on slavery. Laid on the table.

N. Levings moved to strike out the words "northern and eastern," and insert "several." Laid on the table. The word "principally" was then inserted, and the word "numerous" stricken out.

The address as amended was then adopted. (See Appendix, Document E.)

The President called up the report of the Committee on Education. The report (in part) was read, and the resolution adopted by a rising vote, in these words:—

“Resolved, That we will forthwith elect seven commissioners, who shall be taken from the following district of country, viz:—Three from the western side of the Alleghany Mountains, two from the eastern side thereof, south of the Potomac River, and the remaining two from the same side, north of the said river; and that the said commissioners shall appoint a time and place to assemble, and transact the business hereinafter committed to them. Four of them shall be a quorum for the fulfilment of the trust; and they are hereby authorized to make any arrangements with the trustees of the University, referred to in the foregoing report, by which they may secure to the General Conference of the Methodist Episcopal Church the control of the said University, in so far as to provide that it shall elect the faculty and officers thereof, and arrange and settle the course of studies pursued therein, and the internal policy thereof, through any Board of Curators which the Conference may appoint for that purpose; and provided that they do not pledge the property of the M. E. Church, nor bind this Conference, either collectively, or the members individually, to pay any money, either to endow or sustain said University. And the said commissioners shall have power to carry into immediate effect any arrangements they may make with the said trustees, in conformity with the foregoing stipulations, and they shall report their actings and doings herein to the next session of this Conference.

University
offered

“All of which is respectfully submitted,

“IGNATIUS A. FEW, *Chairman.*

“*Baltimore, May 22, 1840.*”

The report in full, giving a detail of the condition and prospects of the literary institutions under our patronage, was read. Various verbal corrections in names were made during the reading; and the resolution annexed was adopted, to wit:—

Final report of
the Committee
on Education.

“Resolved, That any Annual Conference may direct public collections to be taken up by the preachers in charge of circuits and stations in each society, once in each year, for the purpose of sustaining the literary institutions under its patronage or control, if it should judge it expedient so to do, or may adopt such other measures for that end as may seem to the members thereof most advisable.

“All of which is respectfully submitted,

“IGNATIUS A. FEW, *Chairman.*

“*Baltimore, May 29, 1840.*”

Motion to
amend. Lost.

J. A. Collins moved to amend the report, by striking out the part referring to preachers on trial being appointed to colleges and seminaries. Lost.

The report as amended was adopted. (App., Dec. F.)
Conference resolved to meet again at three o'clock, P. M.

Episcopacy to
appoint com-
missioners.

J. Early moved that the Bishops be requested to appoint the commissioners for the University, accepted by the first report of the Committee on Education. Adopted.

On motion of H. Slicer, the following was adopted :—

“Resolved, by the General Conference, That the rule relating to probationers be so applied as not to affect those preachers on trial who have been heretofore appointed by the Bishops to literary institutions.”

Editors may be
chosen from
others than
travelling
preachers.

On motion of T. K. Catlett, Conference reconsidered the *ninth* resolution of the report (in full) of the Committee on the Book Concern, limiting the choice of Editors to travelling preachers. On motion of J. Early, the resolution was amended by striking out “shall be,” and inserting “if,” so as to read “if chosen.” The amendment was adopted by seventy-six to sixty; and the amendment was ordered to be made with regard to all our Editors.

On a motion to adopt the reports of the Book Committee *in whole*, S. K. Hodges moved the following as an amendment to the report, which was adopted :—

Depository at
Boston.

“Resolved, That the Book Agents at New-York be authorized to establish a depository at Boston, on the same terms as those at Charleston and Pittsburg, the amount of which shall not at any time exceed ten thousand dollars.”

The reports in full were then adopted, as follows :—

(For first report, see pp. 51, 52.)

Second report of
Committee on
Book Concern.

The Committee on the affairs of the Book Concern beg leave to present this as their report, in part :—

“Your committee have had under consideration the affairs of the South-Western Christian Advocate, published at Nashville, Tennessee, and beg leave to offer the following preamble and resolutions :

South-Western
Christian Ad-
vocate.

“Whereas, it appears from the exhibit of the Publishing Committee of the S. W. C. Advocate, they are owing \$11,587, and that there is due said committee some \$18,000, one-half of which they think may be ultimately available, and whereas the present wants of the committee are such as to require the aid of some thousands of dollars; therefore,

“Resolved, 1. That the Book Agents at New-York be directed to negotiate with the Publishing Committee of the Tennessee Conference for the settlement of the debts of the S. W. C. Advocate, provided the Agents do not exceed the sum of seven thousand dollars.

“2. That we recommend the continuance of said paper, provided, that if the paper does not sustain itself, the Ten-

nesses. Conference is authorized and directed to wind up the concern at the close of the next volume.

"3. That it be recommended to the Publishing Committee to reduce the size of the S. W. C. Advocate to the size of the Western C. Advocate.

"Your committee have had under consideration also the offer of the Virginia and North Carolina Conferences to transfer to the General Concern the paper of the above-named Conferences, and beg leave to offer the following:

"4. Resolved, That the offer of the Virginia and North Carolina 'Conference Journal' be accepted, and published for the General Concern under the name of the 'Richmond Christian Advocate.'

Richmond
Christian
Advocate.

"5. Resolved, That the Discipline, page 184, be amended so as to read, at the conclusion of the ninth paragraph, after the words, 'to discontinue them,' 'and report to the Agents at New-York the state of the accounts, in the final settlement of the business, and if there be any loss, the said Agents shall take the earliest opportunity to discharge the debt.'

Alteration in
Discipline.

"Your committee have had under consideration also the communication of the Book Agents at Cincinnati, relative to the German paper called 'The Apologist,' and beg leave to offer the following:

German paper

"6. Resolved, That the Apologist be adopted as a General Conference paper, and that the Agents and Book Committee at Cincinnati be authorized to wind up the concern at any time when in their judgment it shall be expedient to do so.

"Your committee have had under consideration also the application of the Publishing Committee of the Pittsburgh Conference Journal, to transfer that paper to the General Concern, and, after mature reflection, beg leave to submit the following resolution:

Pittsburg
Christian
Advocate

"7. Resolved, That it is expedient to accept the offer made of the Pittsburgh Christian Advocate, by the Publishing Committee of the Pittsburgh Conference Journal, provided that the debts heretofore contracted without the authority of this Conference be not charged to the Book Concern, and provided also said paper be under the regulations which Discipline prescribes in regard to other papers.

"Your committee have had under consideration the subject of the payment of freight by the Book Concern on books sent to depositories, and beg leave to offer the following:

Freight.

"8. Resolved, That the Agents be directed to adhere to their former practice of requiring the depositories to pay expenses, when the books are sold at the discount allowed to depositories.

Funds for New-York.

"Your committee have had under consideration the subject of the description of funds in which the debts due the Book Concern should be paid, and beg leave to offer the following resolution :

"9. Resolved, That the debts due the Book Concern shall be paid in such funds as are current in the state where the books are sold ; provided, nevertheless, that the preachers be required to procure the best funds in their power.

"Respectfully submitted,

"M. RICHARDSON, *Chairman.*

"*Baltimore, May 21, 1840.*"

Final Report of the Committee on the Book Concern.

Final report of the Book Committee.

"Your committee have had under consideration the various matters referred to them, and beg leave to offer this as their final report :—

"They have had under consideration the subject of the Quarterly Review, and offer the following resolution :

Quarterly Review.

"1. Resolved, That we recommend to the Agents and Book Committee at New-York, to commence, at the close of the present year, if in the judgment of the Agents the patronage be sufficient to sustain it, a new series of the Quarterly Review, in an enlarged and improved form, to be entitled the 'Methodist Quarterly Review;' and that the Agents be directed to issue forthwith a prospectus for the work.

Case of U. C. Tignor.

"We have had under consideration also the application of Urban C. Tignor, to be released from a claim held against him by the Book Concern at New-York, for books which were lost at sea, and offer the following resolution :

"2. Resolved, That the case of U. C. Tignor be referred to the Agents for such abatement of the amount as they may think proper.

Freight from N. York to Cincinnati.

"They have had under consideration the claim for freight held by the Agents at New-York against the Concern at Cincinnati, and offer the following resolutions :

"3. Resolved, That the freight for the four years past, ending 1st April, 1840, from New-York to Cincinnati, and thence to the circuits, be credited to the Cincinnati Concern, in view of the depreciation of the old stock.

"4. Resolved, That the freight from New-York to Cincinnati, and the difference of exchange, henceforth be borne by the latter Concern.

Discount on books sold.

"They have had under consideration, also, the subject of the terms of sale of our books of the General Catalogue, and beg leave to offer the following resolution :

"5. Resolved, That we allow on all credit sales a dis-

count of twenty-five per cent., the credit to extend to the Conference ensuing, when, if not paid, to bear interest from that date; and a discount of thirty-three and one-third per cent. when the cash accompanies the order, provided that whenever the books are longer than one month in arriving at the place of destination, after the reception of the cash by the Agents, then the purchaser shall be entitled to receive interest on the amount paid for the whole time from the reception of the money until the books are received, at the same rate of interest as is charged by the Agents; provided also, such payments are made in funds which are at par at the agency.

Discount on
books sold

"6. Resolved also, That the proceeds of the Book Concern be distributed equally among the several Annual Conferences.

Division of the
proceeds.

"Your committee have had under consideration also the collection of the debts due for the periodicals published under the direction of the General Conference, and beg leave to offer the following resolutions:

Collection of
moneys due for
periodicals.

"7. Resolved, That it be made the duty of every travelling preacher to use his influence to obtain subscribers for our periodicals published under the direction of the General Conference, attend to the collection of dues for the same, and remit the money to the publishers, according to their directions.

"8. Resolved, That it be the duty of the preacher in charge of each station and circuit to keep, in a suitable book, a faithful record of all the subscribers to our periodicals in his charge; enter the *date* and *amount* of payments, and leave the book for his successor, and a note of where it is left shall be made on the plan of the circuit.

"Your committee have had under consideration the subject of Editors for the Book Concern at New-York, and respectfully offer the following resolutions:

"9. Resolved, That there shall be an Editor for the Magazine and Quarterly Review, general books and tracts; and an Editor and assistant Editor for the Christian Advocate and Journal, Youth's Magazine, and Sabbath-school books; who, if chosen from among the travelling preachers, shall, by virtue of their appointment, be members of the New-York Conference; to which, in the interval of the General Conference, they shall be responsible for their conduct in office.

Editors at New-
York.

"Your committee have had under consideration the affairs of the Western Book Concern, and beg leave to offer the following:

"10. There shall be an establishment of the Book Concern in the city of Cincinnati, which shall be conducted by an Agent and an assistant, chosen from among the travelling preachers, who shall manage the business in the western

Western Book
Concern.

country so as to co-operate with the Agents at New-York; and who, by virtue of their appointment, shall be members of the Ohio Conference, to which, in the interval of the General Conference, they shall be responsible for their conduct in office.

Their powers.

"11. They shall have authority to publish any book or tract which has been previously published by the Agents at New-York, when in their judgment, and in the judgment of the Book Committee, the demand for such publication will justify, and the interest of the Church require it; provided they shall not reprint our *large works*, such as the Commentaries, Quarto Bible, Wesley's and Fletcher's Works, or any other work containing more than seven hundred pages.

"12. They shall publish such books and tracts as are recommended to them for publication by the General Conference; and they may publish any new work which shall be approved by the Editors, and recommended by the Book Committee at Cincinnati, or by an Annual Conference.

Editors at Cincinnati.

"13. There shall be an Editor and an assistant, who shall have charge of the Western Christian Advocate, and all the editorial business of the establishment, except what belongs to the German department; and who, if chosen from among the travelling preachers, shall, by virtue of their appointment, be members of the Ohio Conference, to which, in the interval of the General Conference, they shall be responsible for their conduct in office.

German Editor.

"14. There shall be an Editor of the general department, who shall have charge of the Christian Apologist, and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the Agents, as above, for publication in the German language.

Jurisdiction of the Ohio Conference.

"15. The Ohio Annual Conference shall exercise the same jurisdiction over said Agents and Editors that the New-York Conference does over the Agents and Editors at New-York.

Ohio Conference fill vacancies.

"16. In case of death, resignation, or removal of any of said Agents or Editors, the Ohio Conference shall have authority to appoint a successor until the ensuing General Conference.

Cincinnati Concern to have books at cost.

"17. All books or printed sheets ordered by the Agents of this Concern from New-York shall be charged at cost prices.

Agents to report to the Annual Conferences.

"18. It shall be the duty of the Agents to report the state of the western division of the Book Concern to all the Annual Conferences yearly, and to inform the respective Conferences of any within their bounds who fail to make payment, that measures may be taken to secure or collect such debts.

" 19. And the Book Committee of this department of the Book Concern shall consist of nine members, including the Editors, to be chosen annually by the Ohio Conference, whose powers and duties in reference to this establishment shall be the same as those of the Book Committee at New-York in relation to the Concern there.

Book Committee at Cincinnati.

" 20. The Agents of this establishment shall remit to the Agents at New-York, during the current year, as largely and frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also remit any surplus funds that may be in their hands after defraying the expense of conducting their business, which shall be added to the profits of the Concern at New-York, and appropriated to the same purposes.

Remittances to New-York.

" Your committee have also had under consideration the subject of the vacant lots and land belonging to the Book Concern at Cincinnati; and beg leave to offer the following resolution:

Authority to dispose of vacant lots, &c.

" 21. Resolved, That the Agents and Book Committee at Cincinnati be authorized and instructed to sell the unimproved lots in Cincinnati, and the land in Ohio, so soon as deemed best; or lease them, if thought most proper, so as to make them productive.

" Your committee recommend a change in the Discipline on page 180, section 8, part 2, paragraph 3, and in order thereto offer the following resolution:

Amendment of Discipline

" 22. Resolved, That the words '*who shall act as chief clerk*' be stricken out.

" Your committee have had their attention drawn to the subject of the time of the publication of the Minutes, and beg leave to offer the following resolution:

Time of publishing Minutes.

" 23. Resolved, That the Agents be directed hereafter to publish the Minutes immediately after the close of the New-York Conference.

" Respectfully submitted,

" M. RICHARDSON, *Chairman.*"

On motion of W. Capers, Conference resolved to proceed immediately to elect its officers for the ensuing four years.

Nathan Bangs was elected Resident Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

Election of Missionary Secretary.

Thomas Mason was elected principal Book Agent at New-York, and George Lane assistant Agent.

Agents at New-York and Cincinnati.

John F. Wright was elected principal Book Agent at Cincinnati, and Leroy Swormstedt assistant Agent.

George Peck was elected Editor of the Quarterly Review, general books, and tracts.

Editor Quarterly Review

Editors Christian Advocate.

Dr. Thomas E. Bond was elected principal Editor of the Christian Advocate and Journal, Youth's Magazine, and Sunday-school books, and George Coles assistant Editor.

Editors Western Christian Advocate.

Charles Elliott was elected principal Editor of the Western Christian Advocate, and the publications of the Western Book Concern at Cincinnati, except the German publications, and Leonidas L. Hamline assistant Editor.

Editor Christian Apologist.

William Nast was elected Editor of the Christian Apologist, and the German publications of the Book Concern at Cincinnati.

Editor S. W. C. Advocate.

Charles A. Davis was elected Editor of the South-Western Christian Advocate, at Nashville.

Editor S. C. Advocate.

William M. Wightman was elected Editor of the Southern Christian Advocate, at Charleston.

Editor of Richmond Chr. Advocate.

Leroy M. Lee was elected Editor of the Richmond Christian Advocate, at Richmond.

Place of next General Conference.

Conference proceeded to elect the place of its next session in 1844, and New-York was chosen by a majority of votes.

Moses Hill had leave of absence during the remainder of the session of this Conference.

Daniel B. Randall asked leave of absence, but it was not granted.

Conference adjourned to meet at three o'clock, P. M.

WEDNESDAY AFTERNOON, JUNE 3.

Conference met at three o'clock, Bishop Hedding in the chair, and was opened with the usual exercises by brother Chandler.

Report of the Committee on Itinerancy resumed.

The report of the Committee on the Itinerancy, in part, was taken up and acted upon, as the unfinished business of last night.

The first resolution in the report, which had been lost, was on motion reconsidered, and W. A. Smith's substitute, which had been cut off by the previous question, was again offered by J. A. Collins. On motion of N. Bangs, this substitute was laid on the table, and the following, on motion of W. A. Smith, is to be inserted in the Discipline, the first by a vote of ninety-eight to five, and the second by a decided majority.

Amendment of Discipline.

"Resolved, 1. That in the Discipline, page 27, after the 6th answer to question 3, be added as follows:—

"Ans. 7. To decide all questions of law in an Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Conference."

"Resolved, 2. That the Discipline, page 30, be so amended as to read, after the 7th answer to question 2, 'and decide all questions of law in a Quarterly Meeting

Conference, subject to an appeal to the President of the next Annual Conference ; but in all cases the application of law shall be with the Conference."

Report of Com.
on Itinerancy.

The *second* resolution of the report was taken up. O. Scott moved to amend it by inserting, after the word "President," "or Conference." Lost. On motion of N. Bangs, this resolution was laid on the table.

The *third* resolution was adopted.

The *fourth* was amended by inserting "if," between "that" and "an," in the proviso. The resolution as amended was adopted.

On a motion to adopt the report entire, O. Scott moved a further amendment, which prevailed, (See Report,) and the whole report as amended was adopted, as follows :—

"The Committee on Itinerancy beg leave to report in part, That they have had under consideration the memorials referred to them, recommending an increase in the allowance of travelling preachers, and are of opinion that it is not expedient to alter the existing provision of the Discipline on that subject.

Report as
amended and
adopted.

"The committee have also considered that part of the Bishops' Address which was referred to them, and, as the result of their deliberations, report the following resolutions :

"1. (Superseded by W. A. Smith's substitute.)

"2. (Laid on the table.)

"3. The President of an Annual or a Quarterly Meeting Conference has the right to decline putting the question on a motion, resolution, or report, when, in his judgment, such motion, resolution, or report, does not relate to the proper business of a Conference ; provided, that in all such cases the President, on being required by the Conference to do so, shall have inserted in the journals of the Conference his refusal to put the question on such motion, resolution, or report, with his reason for so refusing ; and provided, that when an Annual Conference shall differ from the President on a question of law, they shall have a right to record their dissent on the journals, provided there shall be no discussion on the subject.

O. Scott's
amendment

"4. That the President of an Annual or a Quarterly Meeting Conference has the right to adjourn the Conference over which he presides when, in his judgment, all the business prescribed by the Discipline to such Conference shall have been transacted ; provided, that if an exception be taken by the Conference to his so adjourning it, the exception shall be entered upon the journals of such Conference.

"All which is respectfully submitted,

"W. WINANS, *Chairman.*

"*Baltimore, May 28, 1840.*"

The report of the Committee on Superannuated and Supernumerary Preachers was called up and adopted, namely:—

Changes in Discipline relating to superannuated and supernumerary preachers.

"The committee to whom was referred the proposition to change the responsibility of superannuated preachers residing without the bounds of the Annual Conference in which they may hold their membership, report as follows:

"Chap. 1, sec. 18, ans. to quest. 1, page 63, of Discipline, strike out the remaining part of said answer, after the word 'member,' and insert the following: 'He shall be held responsible to the Annual Conference in whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him in the same manner as if he were a member of said Conference.'

"The committee beg also to report as follows, in reference to those supernumerary preachers who refuse to go to the work assigned them:

"Insert the following after chap. 1, sec. 3, quest. 8, page 23 of the Discipline: 'A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness, or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us: nevertheless, the final determination of the case shall be with the Annual Conference of which he may be a member, who shall have power to acquit, suspend, locate, or expel him, as the case may be.

"All which is respectfully submitted,

"ROBERT PAINE, *Chairman*.

"May 14, 1840."

Conference resolved to meet again at eight o'clock, P. M.

Action on report concerning the mode of receiving ministers from other Churches.

The chair called up the report on the mode of receiving ministers of other denominations. The resolutions were taken up singly.

The *first* was adopted. The *second* was amended, on motion of J. Holdich, by inserting the words "without reimposition of hands." W. Winans moved further to amend by inserting after "received," the words "on trial." N. Bangs moved as a substitute for W. Winans' amendment, to insert the words "according to our usages." This prevailed. H. Slicer moved to strike out the word "evangelical." Lost. The second item as amended was adopted. The form of certificate appended to the above item was adopted.

The *third* item was also adopted. The *fourth* item was amended by striking out "and," and inserting "or." L. Pierce moved a substitute for this item.

While the substitute was under discussion, Conference adjourned, to meet at eight o'clock, to-night.

WEDNESDAY EVENING, JUNE 3.

Conference met at eight o'clock, pursuant to adjournment, Bishop Morris in the chair, and was opened with reading the word of God, singing, and prayer, by brother Mason.

Conference resumed the consideration of the report of the committee with respect to the mode of receiving preachers of other denominations; that part of said report which relates to the mode of receiving members from other Churches, who may wish to unite with us, being under consideration at the time of the last adjournment.

J. A. Gere moved to lay the whole matter on the table. Lost.

J. S. Porter moved the previous question, which was seconded, put, and carried.

The question being taken on L. Pierce's substitute for the fourth resolution of the committee, then before the Conference, it was adopted.

The report, as amended and adopted, reads as follows:—

"The committee to whom was referred the mode of receiving ministers of other denominations into the ministry of the M. E. Church beg leave to report:

Report as adopted.

"That they have had the subject under careful consideration, and, though they find it encumbered with many difficulties, have come to the conclusion to report the following, to be inserted after section 7, chapter 31, page 33 of the Discipline, namely:

On receiving ministers from other denominations.

"*Quest. 1.* In what manner shall we receive those ministers who may come to us from the Wesleyan connection in Europe or Canada?

"*Ans.* If they come to us properly accredited from either the British, Irish, or Canada Conference, they may be received according to such credentials, provided they give satisfaction to an Annual Conference of their willingness to conform to our Church government and usages.

"*Quest. 2.* How shall we receive those ministers who may offer to unite with us from other Christian Churches?

"*Ans.* Those ministers of other evangelical Churches, who may desire to unite with our Church, whether as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the reimposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages; provided the Conference is also satisfied of their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by one of our Bishops, in the following words, namely:

Mode of receiving ministers from other denominations.

"This is to certify that _____ has been admitted into Conference as a travelling preacher, [or has been admitted as a local preacher on _____ circuit,] he having been ordained to the office of a Deacon, (or an Elder, as the case may be,) according to the usages of the Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, so long as his life and conversation are such as become the Gospel of Christ.

"Given under my hand and seal, at _____ this day of _____ in the year of our Lord,

"*Quest. 3.* How shall we receive preachers of other denominations who are not in orders?

"*Ans.* They may be received as licentiates, provided they give satisfaction to a Quarterly or an Annual Conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

"All which is respectfully submitted,

"P. P. SANDFORD, *Chairman.*"

"They also report the following, respecting receiving members from other denominations, namely:

Mode of receiving members from other denominations.

"Resolved, That the Discipline be so amended on page 81, in answer 1 to question 3, as to read thus: 'and shall, on examination by the minister in charge, before the Church, give satisfactory assurances both of the correctness of their faith, and their willingness to observe and keep the rules of the Church. Nevertheless, if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.'"

The chair presented the following resolutions, which had been placed in his hands by J. F. Wright, which were read, and on motion adopted, as follows:—

The Albrights.

"Whereas, many distinguished individuals of the Evangelical Association, frequently called 'Albrights,' have manifested a disposition to cultivate a friendly intercourse with the M. E. Church, and have taken a deep interest in, and given much encouragement to, the plans we have adopted and the efforts we have made to benefit the multitudes of German emigrants settling in this country; therefore,

Delegates to be sent to their General Conference.

"Resolved, That a delegation of three be appointed at this Conference, by the Superintendents, to attend their General Conference in May next, and convey to them our Christian salutations and sincere friendship. And also that they be authorized to confer with that body in regard to the prospect of extending among them our periodicals

and other publications in the German language; and on any other subject which concerns the great interests of the emigrants or native Germans of our country."

N. Bangs offered the following resolution, which was read and adopted:—

"Resolved, That the Book Agents, in consideration of the extra expense to which brother Luckey has been, and may hereafter be subjected in consequence of the late decision of the General Conference in the editorial department at New-York, be instructed to pay to him (brother Luckey) one month's extra allowance; the amount to be in proportion to his salary."

One month's
extra allow-
ance to Dr.
Luckey.

J. S. Tomlinson offered the following resolution, which was read and adopted:—

"Resolved, That the Rev. S. A. Roszel, the reporter for this body during its present session, has performed his duties with faithfulness and ability; and that as a compensation for his services he be, and hereby is authorized to draw upon the Book Agents at New-York for the sum of one hundred dollars."

Pay of Report-
er.

H. G. Leigh offered the following preamble and resolution, which was read and adopted:—

"Whereas, William Holland, deceased, of the state of North Carolina, and county of Wake, has by will, dated January, 1807, bequeathed to the M. E. Church an amount of bank stock; and whereas, William Peck, the only surviving executor, is willing to pay over to the Church the said bank stock, provided he can be indemnified; and whereas, the said William Peck has filed a bill in equity calling on the claimants to come forward and establish their claims to said bank stock; and whereas it is the opinion of this General Conference that it was the intention of said Holland to give and commit the management of the said bank stock to the Conference in which he lived at the time of making his last will and testament; and whereas the North Carolina Conference of the M. E. Church embraces that section of country, therefore

Legacy in North
Carolina Con-
ference.

"Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That the North Carolina Annual Conference of the M. E. Church be, and they hereby are authorized and empowered to receive and take the said bank stock from the said William Peck, and use to their own benefit and behalf as it may seem best in their godly wisdom."

The report of the Committee on Sabbath Schools was taken up, read, amended, and adopted; and reads as follows:—

Report of Com-
mittee on Sab-
bath Schools.

"The Committee, to whom was referred all matters relating to Sabbath Schools, beg leave to report the following for adoption:

Report of Committee on Sabbath Schools.

"1. Resolved, That the Association recently formed in the city of New-York, and denominated, 'The Sunday School Union of the Methodist Episcopal Church,' and which asks to be recognized as such by this General Conference, be and the same is hereby recognized under the following constitution. (See Appendix, Document G.)

"2. Resolved, That the following be substituted in place of section 13, of chapter I, part I of the Discipline, page 58, entitled,

"Of the Instruction of Children.

"*Quest.* What shall we do for the rising generation?

"*Ans.* 1. Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months; to lay before the Quarterly Conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools within their respective circuits and stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall be deemed a Board of Managers, having supervision of all the Sunday schools and Sunday-school societies within its limits, and shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church; and each Annual Conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preachers as above directed.

"2. It is recommended that each Annual Conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

"3. Let our Catechisms be used as extensively as possible, both in our Sunday schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

"4. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

"5. It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, and leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally, and kindly, on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love-feasts, and such as are truly serious, and manifest a desire to flee the wrath to come, shall be advised to join society as probationers.

Report of Committee on Sabbath Schools.

"3. Resolved, That answer 6, to question 2, of section 5, of chapter 1, part 1, of the Discipline, page 30, be so amended as to add at the close the words, 'and carefully to inquire, at each Quarterly Meeting Conference, whether the rules respecting the instruction of children have been faithfully observed.'

"4. Resolved, That answer 16 to question 1, of section 9, chapter 1, part 1, of the Discipline, page 41, be so amended as to read, 'To lay before the Quarterly Conference at each quarterly meeting, as far as practicable, to be entered on its journal,' &c.

"All of which is respectfully submitted,

"F. REED, *Chairman.*"

On motion of P. Akers, Conference resolved to reconsider the vote by which it refused to elect two additional Corresponding Secretaries of the Missionary Society.

Vote on Missionary Secretaries reconsidered.

On motion of J. A. Collins, Conference resolved to change the title or appellation of the Secretaries, from that of "Resident and Corresponding Secretaries," to that of "General Secretaries;" the same title to be applied to the Secretary in New-York, so as to read throughout, "three General Secretaries of the Missionary Society of the M. E. Church." The report of the Committee on Missions, recommending an addition of two in the Missionary Secretaryship, was then adopted.

Title changed.

Three to be elected.

Conference proceeded to the election of General Secretary for the southern division, when William Capers was duly elected.

Southern Secretary.

Edward R. Ames was elected for the western division.

Western Secretary.

J. Holdich offered the following preamble and resolution, which were read, and adopted:—

"Whereas, it is understood that certain moneys have been collected or subscribed on account of the centenary, to be devoted to missionary purposes, which moneys are

Centenary missionary money to be paid to the Societies.

held subject to the direction of this General Conference, therefore,

"Resolved, That all moneys collected or that may be collected as aforesaid, are hereby directed to be paid into the hands of the General Treasurer of the Missionary Society of the M. E. Church."

Bill for Stationary, &c.

On motion it was resolved, that the Book Agents of New-York pay to Armstrong & Berry the sum of \$64 25, being the amount of their bill against the Conference for stationary and printing. Said Agents were also directed, by unanimous vote of Conference, to pay to the sexton of the church used as a Conference room the sum of \$50, for his services during the session.

Payment of sexton.

Appointments of preachers to prisons, military posts, and the American Bible Society, not limited to two years

The resolution heretofore offered by P. P. Sandford, with respect to preachers appointed to [labour for persons in] public prisons, military posts, and seamen's bethels, was taken up. N. Levings moved to amend, by adding, "and the American Bible Society." Adopted. H. Slicer proposed further to amend, by adding "American and State Temperance Societies." This was laid on the table; and the resolution as amended was adopted, as follows:—

"Resolved, That answer 2 to question 3, section 4, chapter 1, of the Discipline, page 26, be amended by inserting, after the word seamen, 'of prisoners in public prisons, military posts, and the American Bible Society.'"

J. T. Mitchell offered the following resolution, which was read, and unanimously adopted by a rising vote:—

Thanks for hospitality.

"1. Resolved, by the delegates of the several Annual Conferences, in General Conference assembled, That the most cordial thanks of the members of this body are due, and are hereby tendered to the citizens of Baltimore, for their hospitality and Christian friendship, in entertaining the members of the Conference during the present protracted session.

"Resolved, That the above resolution be read by the preachers stationed in the city of Baltimore, in their several pulpits."

J. Holdich offered the following resolution, which was read, and unanimously adopted:—

For use of church.

"Resolved, That the thanks of the General Conference be hereby tendered to the trustees and congregation of the Wesley Chapel, for the use of their church, and for the kind attention which they have paid to the comfort of the members."

T. B. Sargent to go with Bp. Soule to England.

Bishop Soule nominated T. B. Sargent as his travelling companion on his visit to England; which nomination was unanimously confirmed by a rising vote.

J. Holdich offered the following resolution, which was unanimously adopted:—

Thanks to Secretaries.

"Resolved, That the thanks of this General Confer-

once be hereby tendered to the Secretary and assistant Secretaries, for the faithful, unwearied, and satisfactory manner in which they have discharged their arduous duties, during the protracted and laborious session of this body."

The chair introduced the following resolution, which was, on motion, laid on the table, namely: "Resolved; That the words 'twenty-one,' in the first answer to question 2, section 3, of the Discipline, be stricken out, and the words 'twenty-eight' inserted in their place."

N. Bangs moved that a committee of three be appointed to superintend the publication of the Discipline, as revised and amended; which motion prevailed.

The President announced the following commissioners ordered to be appointed, in accordance with the recommendation of the Committee on Education: J. S. Tomlinson, H. B. Bascom, I. A. Few, J. P. Durbin, E. W. Sehon, J. Early, N. Bangs.

University commissioners.

B. M. Drake offered the following resolution, which, on motion, was laid on the table:—"Resolved, That the necessary travelling expenses of the commissioners ordered by this Conference, to negotiate in reference to receiving a University, be paid by the Book Concern."

Their travelling expenses.

After various motions and amendments on the same subject had failed, J. Dodge offered the following, which was adopted:—

"Resolved, That the commissioners present their bill of travelling expenses to the next General Conference for settlement."

The chair announced the delegates to the Conference of Albrights, namely: John F. Wright, W. Callender, W. Nast.

Delegates to Albright General Conference.

Also the committee to revise the new edition of the Discipline, namely: Daniel Ostrander, Nathan Bangs, Samuel Luckey.

Com. to revise Discipline.

H. B. Bascom, chairman of the Committee on the Petition from Westmoreland, Va., presented a report, which was read and adopted. (See Appendix, Document H.)

Report on Westmoreland Petition.

On motion of J. A. Collins, the Conference ordered the memorialists to be furnished with a copy; and also, on motion of E. W. Stickney, its publication in the Christian Advocate and Journal.

Copies of the resolution on the bequest of W. Holland were ordered to be given to the delegates from the North Carolina Conference; and copies of those of the appeal cases of James V. Potts, and James Smith, senr., to the delegates of the Philadelphia Conference.

The report of the Committee on the American Bible Society was taken up, and on motion the first and second resolutions were adopted. S. Luckey proposed a

Rep't on American Bible Society.

substitute to the *third* resolution, and H. Slicer an amendment to the substitute, both of which, as also the resolution itself, were laid on the table; and the report as amended was adopted. (See Appendix, Document I.)

Proposed restoration of the original rule on temperance.

H. Slicer offered the following resolution, namely: "That the following words be stricken from our General Rules, namely: 'Drunkenness, or drinking spirituous liquors, unless in cases of necessity;' and that the following be inserted in place thereof, 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.' The question being taken, seventy-five voted in the affirmative, and thirty-eight in the negative; so the motion was lost, not being sustained by a constitutional majority.

J. S. Tomlinson was furnished with a copy of the resolution providing for the appointment of commissioners to treat respecting the transfer of the aforesaid University; and J. F. Wright with a copy of those relative to the delegation to the Albright Conference.

On motion, the Secretary proceeded to read up the journals. Moved to amend, by inserting seventy-six affirmative, in place of seventy-five, on the resolution concerning the restoration of the original rule on temperance, H. B. Bascom having stated that he had risen up to vote after the Secretary had made his count: the journal was altered accordingly.

Final adjournment.

On motion that the Conference now adjourn, Bishop Soule rose and addressed the body. The Conference then united in singing and prayer, after which it adjourned to meet in the city of New-York, May 1, 1844.

JOSHUA SOULE,
ROBERT R. ROBERTS,
ELIJAH HEDDING,
BEVERLY WAUGH,
THOMAS A. MORRIS,

Bishops of the Methodist Episcopal Church.

JOHN A. COLLINS, *Secretary.*

THOMAS B. SARGENT, }
J. B. HOUGHTALING, } *Assistant Secretaries.*

APPENDIX.

A.—ADDRESS OF THE BISHOPS.

To the General Conference of the Methodist Episcopal Church :

DEAR BRETHREN,—The meeting of this solemn and constitutional body, just at the opening of the second century of Wesleyan Methodism, is a peculiarly-appropriate occasion for reviewing the rise and progress of that great and blessed revival of pure Christianity, which, commencing with the labours of that eminent man of God, the Rev. John Wesley, has, during the last centennial period, spread over large portions of our globe, conveying the blessings of the gospel of salvation to millions of the human race. It is highly proper for us at such a period, and under such circumstances, to direct our careful attention to the measures and means which, under God, have been accompanied with such auspicious results. It will appear, it is presumed, upon such an examination, that human policy has had less to do in the origin, progress, and final accomplishment of this great work, than in any other important and extensive enterprise since the days of the Apostles. The rise and progress, and ultimate success of Methodism, are marked with the special openings and interpositions of the providence of Almighty God. And although we are a hundred years removed from that era of precious memory, when this great light first shone forth from Oxford, we look back through every successive period of its advancement, deeply impressed with this sentiment, "Not unto us, O Lord, not unto us, but unto thy name give glory!" We have stood still to see the salvation of God, or moved forward as his providence opened the way.

In the progress of this great work on both sides of the Atlantic, many instruments have been successfully employed, who would never have been engaged in the enterprise had their selection depended merely on the wisdom of men.

In England, while a Wesley and Fletcher, with a few kindred spirits, were wielding the mighty artillery of gospel truth, with all the panoply of various and profound science and literature, made mighty by the arm of God to the pulling down of the strong holds of error and infidelity, a considerable number of unlettered men, taken from ordinary occupations, and with no pretensions to any extraordinary human qualifications, with such weapons as the Holy Spirit had supplied, were marching through the kingdom, attacking the citadel of the heart, and bringing thousands into a happy allegiance to the Captain of their salvation. The same order of things is observable from the commencement to the present time. It has pleased God, from

time to time, to raise up men in different parts of these States, who were endued with extraordinary intellectual powers, and those powers disciplined to sound argument by a thorough education. In these men the Church has found able defenders of her doctrines and order; and, although some of them have fallen asleep, they still speak, while others, in the order of Providence, have been raised up in their stead. Thus we have a host of the venerable dead united with a succession of living witnesses, and all set for the defence of the gospel of Christ.

But had only such distinguished instruments been employed in preaching the gospel on this continent since the first Wesleyan missionaries crossed the Atlantic, and commenced their labours in the colonies, what, in all human probability, would have been the state of the Church in these lands at the present day?

How many thousands and tens of thousands have been converted to God by the instrumentality of the preaching of men who have never explored the regions of science and literature, and who, having "fought their way through," are now resting in Abraham's bosom? And what living multitudes bear witness to the efficiency of the same means, by the influence of the Holy Spirit, in turning them from darkness to light, and from the power of Satan unto God! Indeed, if we carefully examine the history of the Church from the days of the Apostles to the present time, at what period of her progress shall we find her amply supplied with ministers combining in themselves a profound knowledge of science and literature, and genuine piety, and giving proof, by the sanctity of their lives and the fruits of their labours, that they were truly called of God to the work of the ministry?

The probability is, that one chief cause of the great deficiency of evangelical ministers in the Church of Christ, is the neglect of that solemn command, "Pray ye the Lord of the harvest that he would send forth more labourers."

Our venerable Wesley was fully convinced that the supreme authority to constitute and perpetuate the gospel ministry belonged only to the Author of salvation; and that those who gave the Scriptural evidence of being moved by the Holy Ghost to take upon them the work of the ministry, were not to be rejected on account of a supposed deficiency in human acquirements.

This truly evangelical sentiment, so strikingly illustrated in the history of the last century, should deeply impress us on the present occasion; and we should continue to adhere to it, as one of the first principles in that system which is destined to evangelize the world. Our blessed Redeemer, after he had settled the constitution of his kingdom among men,—after he had accomplished the work of human redemption,—after he had risen from the dead in confirmation of his divine commission and authority, and in his last interview with his disciples just before his ascension into heaven,—said, "All power is given unto me in heaven and in earth; go ye *therefore* and teach all nations." All the attending circumstances conspire to render this one of the most solemn and important declarations ever made to the world. It asserts the exclusive authority of Jesus Christ to select, and commission, and send forth the ministers of his gospel; an authority which

by right of office and government, he carried with him to the right hand of the Father, to be possessed and exercised till the final issue of his mediatorial kingdom. In strict conformity with this declaration of their divine Master, the apostolic college claimed no right to constitute ministers in succession; but sought, with earnest prayer and diligent examination of spiritual gifts, connected with holiness of life and usefulness in labour, whom God had called to this sacred employment; and in this is involved, as we believe, the true doctrine of apostolic succession.

Keeping steadily in view this fundamental principle in the constitution and perpetuity of the Christian ministry, and, in connection with it, the unity of the Church of Christ, we, as your General Superintendents, have thought it proper to invite your deliberate attention to several subjects which, in our opinion, have a special claim to your consideration; earnestly praying that all things may be done, whether in word or deed, as in the immediate presence of God, and with an eye single to his glory.

To preserve and strengthen the unity and peace of that great and increasing body of Christians and Christian ministers which you represent in this General Conference, and to devise and adopt measures for the more extensive and efficient promotion of the work of God in these lands, and in foreign countries, are the primary and very important objects of the institution of this body. And in these objects your counsel, your acts, and your prayers, should concentrate. The connection of Wesleyan Methodists in all parts of the world should remain one united household, keeping the unity of the Spirit in the bonds of peace. One in doctrine, and in all the essential points of discipline, they should remain undivided in affection; and no minor considerations, growing out of difference of country, civil government, or other circumstances, should ever separate us or interrupt our Christian fellowship. Labourers together with our brethren in Europe, and in the provinces, in the same vineyard of our common Lord, we should avail ourselves of every favourable opportunity, and especially of the occasion of the meeting of this body, to convey to them our Christian salutations, and the expressions of our undiminished affection and esteem.

Although it may be safely admitted that every system, except that which has a just claim to inspiration, is capable of improvement, it is a wise and prudent maxim, as well in ecclesiastical as in civil jurisprudence, that principles and measures, which have been long established and generally successful in their operations, should be changed or modified with the utmost caution. The history of communities sufficiently proves that innovations upon such a settled order of things are very liable to result in consequences unfavourable to the peace and well-being of society. This being the case, no ordinary considerations should induce us to "remove the ancient landmarks which our fathers have set up."

In a body so numerous as the Methodist connection, embracing twenty-eight Annual Conferences, extended over these United States and Territories, and connected with different civil and domestic institu-

tions, it is hardly expected that all should see "eye to eye" relative to the meaning and administration of the Discipline of the Church, or the fitness and expediency of measures which may be adopted in conformity to such a state of things.

It has been the constant aim and united endeavour of your General Superintendents to preserve uniformity and harmony in these respects ; and, as far as practicable, prevent conflicting action in all the official bodies in the Church. But although we record, with unfeigned gratitude to the God of all grace and consolation, the general peace, and harmony, and prosperity of the body since your last session, it becomes our painful duty to lay before you some exceptions to this happy and prosperous condition.

At the last session of the General Conference the subject of slavery and its abolition was extensively discussed, and vigorous exertions made to effect new legislation upon it. But after a careful examination of the whole ground, *aided by the light of past experience*, it was the *solemn conviction* of the Conference that the interests of religion would not be advanced by any additional enactments in regard to it.

In your Pastoral Address to the ministers and people at your last session, with great unanimity, and, as we believe, in the true spirit of the ministers of the peaceful gospel of Christ, you solemnly advised the whole body to abstain from all abolition movements, and from agitating the exciting subject in the Church. This advice was in perfect agreement with the individual as well as associated views of your Superintendents. But, had we differed from you in opinion, in consideration of the age, wisdom, experience, and official authority of the General Conference, we should have felt ourselves under a solemn obligation to be governed by your counsel. We have endeavoured, both in our official administration, and in our private intercourse with the preachers and members, to inculcate the sound policy and Christian spirit of your Pastoral Address. And it affords us great pleasure to be able to assure you, that our efforts in this respect have been very generally approved, and your advice cordially received and practically observed in a very large majority of the Annual Conferences, as will more fully appear to you on the careful examination of the journals of those bodies for the last four years. [But we regret that we are compelled to say, that in some of the Northern and Eastern Conferences, in contravention of your Christian and pastoral counsel, and of your best efforts to carry it into effect, the subject has been agitated in such forms, and in such a spirit, as to disturb the peace of the Church.] This unhappy agitation has not been confined to the Annual Conferences, but has been introduced into Quarterly Conferences, and made the absorbing business of self-created bodies in the bosom of our beloved Zion. The professed object of all these operations is to free the Methodist Episcopal Church from the "great moral evil of slavery," and to secure to the enslaved the rights and privileges of free citizens of these United States. How far the measures adopted, and the manner of applying those measures, are calculated to accomplish such an issue, even if it could be effected by any action of ecclesiastical bodies, your united wisdom will enable you to judge.

[We cannot, however, but regard it as of unhappy tendency that either individual members, or official bodies in the Church, should employ terms, and pass resolutions of censure and condemnation on their brethren, and on public officers and official bodies, over whose actions they have no legitimate jurisdiction.] It requires no very extensive knowledge of human nature to be convinced that if we would convert our fellow-men from the error of their ways, we must address them, not in terms of crimination and reproach, but in the milder language of respect, persuasion, and kindness.

It is justly due to a number of the Annual Conferences in which a majority, or a very respectable minority, of the members are professedly abolitionists, to say that they occupy a very different ground, and pursue a very different course from those of their brethren who have adopted ultra principles and measures in this unfortunate, and, we think, unprofitable controversy. The result of action had in such Conferences on the resolution of the New-England Conference, recommending a very important change in our general rule on slavery, is satisfactory proof of this fact, and affords us strong and increasing confidence that the unity and peace of the Church are not to be materially affected by this exciting subject. Many of the preachers who were favourably disposed to the cause of abolition, when they saw the extent to which it was designed to carry these measures, and the inevitable consequences of their prosecution, came to a pause, reflected, and declined their co-operation. They clearly perceived that the success of the measures would result in the division of the Church; and for such an event they were not prepared. They have no disposition to criminate their brethren in the South, who are unavoidably connected with the institution of slavery, or to separate from them on that account. It is believed that men of ardent temperament, whose zeal may have been somewhat in advance of their knowledge and discretion, have made such advances in the abolition enterprise as to produce a reaction. A few preachers and members, disappointed in their expectations, and despairing of the success of their cause in the Methodist Church, have withdrawn from our fellowship, and connected themselves with associations more congenial with their views and feelings; and others, in similar circumstances, may probably follow their example. But we rejoice in believing that these secessions will be very limited, and that the great body of Methodists in these States will continue, as they have been, one and inseparable. The uniformity and stability of our course should be such as to let all candid and thinking men see, that the *cause* of secessions from us is not a change of our doctrine or moral discipline—no imposition of new terms of communion—no violation of covenant engagements on the part of the Church. It is a matter worthy of particular notice, that those who have departed from us do not pretend that any material change in our system, with respect either to doctrine, discipline, or government, has taken place since they voluntarily united themselves with us. And it is ardently to be desired that no such innovation may be effected, as to furnish any just ground for such a pretension.

The experience of more than half a century, since the organization of our ecclesiastical body, will afford us many important lights and landmarks, pointing out what is the safest and most prudent policy to be pursued in our onward course as regards African slavery in these States; and especially in our own religious community. This very interesting period of our history is distinguished by several characteristic features having a special claim to our consideration at the present time, particularly in view of the unusual excitement which now prevails on the subject, not only in the different Christian Churches, but also in the civil body. And, first: Our general rule on slavery, which forms a part of the Constitution of the Church, has stood from the beginning unchanged, as testamentary of our sentiments on the principle of slavery, and the slave trade. And in this we differ in no respect from the sentiments of our venerable founder, or from those of the wisest and most distinguished statesmen and civilians of our own and other enlightened and Christian countries. Secondly: In all the enactments of the Church relating to slavery, a due and respectful regard has been had to the laws of the states, never requiring emancipation in contravention of the civil authority, or where the laws of the states would not allow the liberated slave to enjoy his freedom. Thirdly: The simply holding or owning slaves, without regard to circumstances, has at no period of the existence of the Church subjected the master to excommunication. Fourthly: rules have been made from time to time, regulating the sale, and purchase, and holding of slaves, with reference to the different laws of the states where slavery is tolerated; which, upon the experience of the great difficulties of administering them, and the unhappy consequences both to masters and servants, have been as often changed or repealed. These important facts, which form prominent features of our past history as a Church, may very properly lead us to inquire for that course of action in future, which may be best calculated to preserve the peace and unity of the whole body, promote the greatest happiness of the slave population, and advance generally, in the slaveholding community of our country, the humane and hallowing influence of our holy religion. We cannot withhold from you, at this eventful period, the solemn conviction of our minds, that no new ecclesiastical legislation on the subject of slavery, at this time, will have a tendency to accomplish these most desirable objects. And we are fully persuaded that, as a body of Christian ministers, we shall accomplish the greatest good by directing our individual and united efforts, in the spirit of the first teachers of Christianity, to bring both master and servant under the sanctifying influence of the principles of that gospel which teaches the duties of every relation, and enforces the faithful discharge of them by the strongest conceivable motives. Do we aim at the amelioration of the condition of the slave? How can we so effectually accomplish this, in our calling as ministers of the gospel of Christ, as by employing our whole influence to bring both him and his master to a saving knowledge of the grace of God, and to a practical observance of those relative duties so clearly prescribed in the writings of the inspired Apostles? Permit us to add, that, although we enter not into the

political contentions of the day, neither interfere with civil legislation, nor with the administration of the laws, we cannot but feel a deep interest in whatever affects the peace, prosperity, and happiness of our beloved country. The union of these States, the perpetuity of the bonds of our national confederation, the reciprocal confidence of the different members of the great civil compact,—in a word, the *well-being* of the community of which we are members, should never cease to lay near our hearts, and for which we should offer up our sincere and most ardent prayers to the Almighty Ruler of the universe. But can we, as ministers of the gospel, and servants of a Master “whose kingdom is not of this world,” promote these important objects in any way so truly and permanently as by pursuing the course just pointed out? Can we, at this eventful crisis, render a better service to our country, than by laying aside all interference with relations authorized and established by the civil laws, and applying ourselves wholly and faithfully to what specially appertains to our “high and holy calling;” to teach and enforce the moral obligations of the gospel, in application to all the duties growing out of the different relations in society? By a diligent devotion to this evangelical employment, with an humble and steadfast reliance upon the aid of divine influence, the number of “believing masters” and servants may be constantly increased, the kindest sentiments and affections cultivated, domestic burdens lightened, mutual confidence cherished, and the peace and happiness of society be promoted. While, on the other hand, if past history affords us any correct rules of judgment, there is much cause to fear that the influence of our sacred office, if employed in interference with the relation itself, and consequently with the civil institutions of the country, will rather tend to prevent than to accomplish these desirable ends.

But while we sincerely and most affectionately, and, we humbly trust, in the spirit of the gospel of Christ, recommend to you, and to all the ministers and members you represent in this body, to pursue such a course in regard to this deeply-exciting subject, we think it proper to invite your attention in particular to one point, intimately connected with it, and, as we conceive, of primary importance. It is in regard to the true import and application of the general rule on slavery. The different constructions to which it has been subjected, and the variety of opinions entertained upon it, together with the conflicting acts of some of the Annual Conferences of the North and South, seem to require that a body, having legitimate jurisdiction, should express a clear and definite opinion, as a uniform guide to those to whom the administration of the Discipline is committed.

Another subject of vital importance, as we apprehend, to the unity and peace of the Church, and not unconnected with the foregoing, is the constitutional powers of the General Superintendents, in their relations to the Annual Conferences, and in their general executive administration of the government; and the rights of Annual and Quarterly Conferences, in their official capacities. In the prosecution of our superintending agency, we have been compelled to differ in opinion from many of our brethren composing these official bodies; and this

difference of opinion, connected with a conviction of our high responsibility, has, in a few cases, resulted in action, which has been judged, by those specially concerned, to be high-handed, unconstitutional, tyrannical, and oppressive. In all such cases, we have given the most unequivocal assurances, that we should, with unfeigned satisfaction, and the kindest feelings, submit the whole matter in controversy, with all our official acts in the premises, to the enlightened deliberation and final judgment of this constitutional tribunal. And we cannot but indulge the hope that those who have differed from us will cordially abide the decision of such a judicatory, should it not accord with their views. We have no disposition to enter into an extensive examination of the merits of the case, which, we regret to say, has been a matter of prolonged discussion in self-created conventions, and in some of the religious periodicals of the day. But our object is to lay before you the simple points involved, and leave the issue to be settled as your united wisdom shall determine, requesting liberty, at proper times, if occasion should require, to correct erroneous statements, and remove improper impressions, having reference to our course of action. In presenting this subject to your consideration, it is due to a very large majority of all the Annual Conferences, and to the members composing them, individually, to say, that the utmost harmony, and confidence, and affection exists between them and the General Superintendents. The geographical bounds of the controversy are very limited.

The whole subject may be presented to you in the following simple questions :—When any business comes up for action in our Annual or Quarterly Conferences, involving a difficulty on a question of law, so as to produce the inquiry, *What is the law in the case?* does the constitutional power to decide the question belong to the President, or the Conference? Have the Annual Conferences a constitutional *right* to do any other business than what is specifically prescribed, or, by fair construction, provided for in the form of Discipline? Has the President of an Annual Conference, by virtue of his office, a *right* to decline putting a motion or resolution to vote, on business other than that thus prescribed or provided for? These questions are proposed with exclusive reference to the principle of *constitutional right*. The principles of courtesy and expediency are very different things.

As far as we have been able to ascertain the views of those who entertain opinions opposite to our own on these points, they may be summed up as follows :—They maintain that all questions of law arising out of the business of our Annual or Quarterly Conferences are to be, of right, settled by the decision of those bodies, either primarily by resolution or finally by an appeal from the decision of the President : “that it is the prerogative of an Annual Conference to decide *what* business they will do, and *when* they will do it :” that they have a constitutional right “to discuss, in their official capacity, all moral subjects :” to investigate the official acts of other Annual Conferences, of the General Conference, and of the General Superintendents, so far as to pass resolutions of disapprobation or approval on those acts. They maintain that the President of an Annual Conference is

to be regarded in the same relation to the Conferences that a chairman or speaker sustains to a civil Legislative Assembly: that it is his duty to preserve order in the Conference, to determine questions of order subject to appeal, and put to vote all motions and resolutions, when called for, according to the rules of the body: that these are the settled landmarks of his official prerogatives, as President of the Conference, beyond which he has no right to go: that although it belongs to his office, as General Superintendent, to appoint the time for holding the several Annual Conferences, he has no discretionary authority to adjourn them, whatever length of time they may have continued their session, or whatever business they may think proper to transact. From these doctrines we have felt it our solemn duty to dissent. And we will not withhold from you our deliberate and abiding conviction, that should they be sustained by the General Conference, the *uniform* and *efficient* administration of the government would be rendered impracticable.

The government of the Methodist Episcopal Church is peculiarly constructed. It is widely different from our civil organization. The General Conference is the only legislative body recognized in our ecclesiastical system, and from it originates the authority of the entire executive administration. The exclusive power to create Annual Conferences, and to increase or diminish their number, rests with this body. No Annual Conference has authority or right to make any rule of discipline for the Church, either within its own bounds or elsewhere. No one has the power to elect its own President, except in a special case, pointed out, and provided for, by the General Conference. Whatever may be the number of the Annual Conferences, they are all organized on the same plan, are all governed by the same laws, and all have identically the same *rights*, and *powers*, and *privileges*. These powers, and rights, and privileges are not derived from themselves, but from the body which originated them. And the Book of Discipline, containing the rules of the General Conference, is the only charter of their rights, and directory of their duties, as official bodies. The General Superintendents are elected by the General Conference, and responsible to it for the discharge of the duties of their office. They are constituted, by virtue of their office, Presidents of the Annual Conferences, with authority to appoint the time of holding them; with a prudential provision that they shall allow each Conference to sit at least one week, that the important business prescribed in the form of Discipline may not be hurried through in such a manner as to affect injuriously the interests of the Church. The primary objects of their official department in the Church were, as we believe, to preserve in the most effectual manner an itinerant ministry: to maintain a uniformity in the administration of the government and discipline in every department, and that the unity of the whole body might be preserved. But how, we would ask, can these important ends be accomplished, if each Annual Conference possesses the *rights* and *powers* set forth in the foregoing summary? Is it to be supposed, that twenty-eight constitutional judges of ecclesiastical law, and these, too, not individuals of age and experience, who have had time and means to thoroughly

investigate, and analyze, and collate, the system; but official bodies, many members of which are young and inexperienced, and without the opportunity or necessary helps for such researches, and without consultation with each other on the points to be decided, will settle different questions of law with such agreement as to have no material conflict between their legal decisions? Is it not greatly to be feared, that with such system of ecclesiastical jurisprudence, what might be law in Georgia might be no law in New-England? That what might be orthodoxy in one Conference, might be heresy in another? Where, then, would be the identity of the law, the uniformity of its administration, or the unity and peace of the Church?

A well-digested system of collegiate education, under the direction and control of the General Conference, is, in our opinion, loudly called for by the present state of the Church, and by our widely-extended and extending influence, as a religious denomination. Such a system is of such vast importance, in connection with the general principles and designs of Methodism, as to render the policy of submitting its direction and superintendency to sectional control, to say the least, very doubtful. For many years, the state of the Church was such in these States as to render it impracticable to accomplish much in the cause of education, any further than as we were associated with other bodies, or were connected with the institutions of the country. And it is not to be denied, that there existed among us, to a considerable extent, even down to a recent date, strong opposition to commencing this important enterprise among ourselves. But during the last twenty years, the spirit of inquiry has been awakened up, and a very general interest excited on this subject; and the energies and means of our preachers and people have been employed, to a very considerable extent, in the promotion of such a worthy and noble object. What appears to be especially necessary at the present crisis, is a well-organized system which shall give the best direction to those energies and means. It will not be at all surprising to men who have made themselves acquainted with the former and present condition of the Methodist Church, relative to the promotion of literature, that there should be, at the present time, a spirit of zeal and enterprise in operation, which, if not guided by the soundest principles of wisdom and policy, and concentrated in a general and harmonious system, may fail to accomplish the desirable and important object, and ultimately result in injurious reaction. This can hardly fail to be the case, if colleges, or other high institutions of learning, which must depend upon other means of support than the revenues arising from tuition, are multiplied beyond the available means necessary for their adequate and permanent endowment. And it is to be feared that, in this respect, we are not entirely free from error and danger. We scarcely need to say, to this enlightened and experienced body of ministers, many of whom are familiar with the polity and fiscal concerns of literary institutions, that such of them as we have just named cannot be considered in a safe and sound condition in regard to their efficiency and perpetuity, until they realize a revenue by permanent endowment entirely sufficient to support their faculties, leaving the fund arising from tuition to

meet contingent expenses. If this is a correct rule of calculation in regard to the safety of collegiate institutions, it is very doubtful whether any of our colleges or universities can be considered permanently secure. It appears to us, that the time has arrived for the General Conference to take this subject into their deliberate consideration, and adopt such measures as, in their wisdom, may the most effectually secure our colleges, already in operation, from liability to failure, and guard against the erection of others till sufficient available means are secured to place them on a firm foundation. The circumstance that there are members of the faculties or boards of trustees of nearly, if not quite, all our colleges, present as representatives in this body, is, in our opinion, peculiarly favourable to such a design. We cannot too deeply impress upon your minds the importance of preserving in our own power the direction and control of the system of collegiate and theological education in the Church. Perhaps a more favourable opportunity than your present session will seldom, if ever, occur, for devising and adopting a judicious and uniform course of literary and moral discipline in all the collegiate institutions under our superintendence. And we will not withhold our solemn conviction, that any course of study in a Methodist college or university would be essentially defective if it did not embrace the Bible—the most ancient, the most learned, and the most important book in the world. As a Christian community, all our institutions of learning should be sanctuaries of theological science. Do we send our sons to explore the regions of science and literature, merely, as did idolatrous Greece and Rome, to prepare them for the senate, the forum, or field? Do we not rather desire that they may be qualified, by mental and moral improvement, to diffuse, in every circle of society in which they may move, the influence of the enlightening, peaceful, and benevolent principles of our holy religion? Do we intend them for professional life? In what profession can they be employed in a Christian country in which the Bible is not a most important text-book? Are not the civil governments of Christendom based upon it? Is it not the fountain of law, and the charter of rights? When do you see the statesman, the judge, or the advocate, more clear, convincing, authoritative or sublime, than when he appeals to its doctrines, morals, or sanctions? Do we desire our sons to practise the healing art? Would we send them forth to mingle in scenes of wretchedness and suffering without the knowledge of those divine truths taught by Him who went about doing good, and healing all manner of diseases? In a word, we cannot but believe that the doctrines, history, evidences, and morals of revelation, should be regarded as forming one of the most important departments in our system of collegiate education. We are aware that such a feature in the course of study in our colleges would subject them to the too common objection of being theological seminaries. This objection would certainly come with more grace from the lips of infidels, than from the tongues or pens of professed believers in the divine authenticity of the Christian revelation. While, in our opinion, *the science of the word of God* should be a paramount branch of instruction in our literary institutions, we desire not to be understood as recommending

the establishment of "theological seminaries," in the common acceptation of the term: that is, for the special purpose of educating men for the work of the gospel ministry. We feel, with many enlightened Christians and able ministers, both in our own and other religious denominations, the importance of an able and efficient ministry. Nor are we unapprized of the great advantages of a thorough education to those whose business it is to preach "Christ and him crucified." But we are free to acknowledge, that the policy of establishing schools of divinity, for the exclusive purpose of preparing young men for the sacred office, as for a profession, is, in our opinion, to say the least, of doubtful authority and expedience. The history of such institutions, from their earliest establishment, admonishes us, that the speculators of human science have but too frequently obscured and adulterated the doctrines of the revelation of God; and that, in many cases, where they have been commenced on evangelical ground, in their onward course they have wandered into the wilderness of metaphysical disquisitions, or been lost in the still darker regions of "rational Christianity." When the history, doctrines, evidences, and duties of the revelation of God shall form a distinct and primary department of study in our institutions of learning, our children be dedicated to God and trained up in his knowledge and fear, and the whole Church united in devout and fervent prayer that God would raise up, and send forth into his vineyard, men of his own selection, and Scriptural proofs required of those who profess to be called to preach the gospel, it is believed that human agency will have reached its legitimate bounds in the premises; and that this great concern will be perfectly secure with the Supreme Head of the Church, to whom alone belongs the authority to perpetuate the ministry of his gospel to the end of the world. But should this body differ from us with regard to the expediency of establishing institutions for theological education, separate from our literary establishments, and for the exclusive purpose of preparing the students for the work of the ministry, we cannot too strongly recommend to you the propriety and importance of having the whole subject under the direction and control of the General Conference. We are well persuaded that your wisdom and experience will lead you to apprehend the great impropriety of sectional institutions in the Church for such a purpose. To intrust a matter of such vast moment to a self-organized association, or to an Annual Conference, or connection of Annual Conferences, we apprehend would be a precedent of dangerous tendency, which might ultimately affect the Church in matters of vital importance.

A regular and uniform course of study for the under graduates in the ministry has, in our judgment, a special claim to your attention at your present session. At a former session it was made the duty of the General Superintendents to point out a course of study for the candidates, preparatory to their admission into full connection, with discretionary privilege of appointing a committee for that purpose. By this rule, no provision is made for a course of study for preachers, for the two years previous to their induction to the office of Elders. This has been thought to be a defect in the system, and, at the request of

many of the Annual Conferences, an advisory course has been prepared, embracing these two years. The result, as far as we have knowledge, has been very advantageous in the improvement of the ministry. And we recommend to the General Conference to extend the course so as to embrace the whole period from the time of admission on trial until the full powers of the ministry are conferred. The situation of the Superintendents is such, in visiting all parts of the work, extending over all the states and territories, as to render it extremely difficult, and for the most part impracticable, without great labour and expense, to meet for consultation with each other on this, or any other, important interest of the Church; and their duties are so various and weighty as to incline them to the opinion that the great object contemplated in this provision would be better accomplished by a uniform course of study prepared by this body, and published in our form of Discipline. The local ministry is to be regarded as forming an important department in our system. They are truly helpers in the work of the Lord. As such we should always esteem them. And nothing should be neglected which has a tendency to preserve and strengthen the bonds of affection and confidence between them and the itinerant connection. Many of this useful class of ministers have deeply felt the necessity of a regular system of study, adapted, as far as practicable, to the condition and circumstances of local preachers, embracing studies preparatory to their receiving license, and extending to the time of their graduating to the office of Elders. Many great advantages might doubtless be derived from such a course, judiciously formed in adaptation to the circumstances of our local brethren, whose time must necessarily be employed, to a greater or less extent, in secular avocations. We recommend the subject to your deliberate consideration.

We invite your particular attention to a review of the process prescribed in the Discipline in the provision for locating a preacher without his consent. The course directed in case of the trial of a superannuated preacher, residing without the bounds of the Annual Conference of which he is a member, is found to be attended with great inconvenience, and is liable to result in injustice to the accused, or injury to the Church. A considerable number of superannuated preachers (and the number is constantly increasing) have their residence many hundred miles from the bounds of the Conferences where they hold their membership. The consequence is, that it repeatedly occurs, that the communications which the Discipline requires them to make to their own Conference fail to be received; in which cases the passage of their characters may be involved, and they are liable to be deprived of their regular allowance, even when they sustain the fairest reputation, and when they are in real need of the amount to which they have a lawful claim. But these points are far from being the most important, though they are certainly entitled to consideration. The subject embraces deeper interests, both to the individuals and to the Church. In case of the trial of a superannuated preacher, within the bounds of a Conference remote from his own, as provided for in the Discipline, there are several difficulties which experiment can hardly

fail to make obvious. It is provided that the Presiding Elder, in whose district the accused may reside, shall bring him to trial, and in case of suspension, shall forward to the Annual Conference of which the accused is a member exact minutes of the charges, testimony, and decision of the committee in the case, and on the testimony thus furnished, the Conference must decide. The great difficulty of deciding important cases equitably, from minutes of testimony thus taken, is well known. This difficulty is increased in proportion to the complexity of the case, and the conflicting character of the testimony. Add to this that it will rarely be practicable in such cases for the accuser and the accused to be brought face to face, or for either to be present to plead in the premises. Distance of place, length of time required, and the labour and expense involved, would, in most cases, form an insurmountable obstacle to the parties being heard before the tribunal where judgment must finally be given. And, further, in cases of this kind it must frequently happen that the testimony will be voluminous, and the difficulty and expense of its transmission very considerable. And finally, documents forwarded a great distance, are very liable to fail of reaching their place of destination, in which case the administration of justice might be delayed, if not finally defeated, and the Church suffer reproach. Besides, the present provision in our Discipline is, in our opinion, too liable to abuse. Should any one of the Annual Conferences think it proper to enter upon any favourite enterprise, for the success of which they might conceive it necessary to have agents operating without their own bounds, it would be no difficult matter to place such brethren as would very well serve their case in a superannuated relation. And if the object to be accomplished was of *very deep interest*, the liability of their agents to trial and suspension by a committee would hardly form an obstacle, especially as the final decision of the case would be in their own power. In view of all the difficulties to which the present provision is liable, we are inclined to the opinion that a different course might be devised, by which the ends of justice might be obtained more readily, and with greater certainty, and in perfect accordance with our system of government. As the trial and expulsion of a preacher are not to be regarded simply as a process affecting only his relation to the Conference where he belongs, but are to all intents and purposes an expulsion from the itinerant connection, and from the Church; and as the same rules for the trial of preachers must govern the action of all the Annual Conferences, and the same rights and privileges are secure to all by the constitution and Discipline of the Church, we are not apprized of any valid objection to the trial of travelling preachers by the Annual Conferences, in which they may reside at the time of the occurrence of the offence of which they are accused. Indeed, it would seem that the principle of constitutionality in such a course is fully recognized by the General Conference in the present provision: for if a Presiding Elder may have jurisdiction over a superannuated preacher, residing within his district, and out of the bounds of his own Conference, so as to suspend him from all official acts and privileges, which is the utmost extent of his authority in regard to the preachers stationed in his district; it will be

difficult, it is presumed, to raise valid constitutional objections to the jurisdiction of an Annual Conference to prosecute such cases to a final issue. And it can hardly be doubted that these two great advantages would be secured by such a process—it would secure a more ready and easy access to testimony, especially such as might be presumptive and circumstantial, on which, it is well known, the final issue may materially depend, and afford the accuser and accused the opportunity of appearing face to face, to plead their own cause. And we respectfully suggest whether a provision in some respects similar might not be made for the trial of local preachers in the circuits where they are charged with committing offences. With these views we submit the subject to your consideration. Since the General Conference provided for the appointment of preachers to the charge of seminaries of learning, many institutions for the education of youth of both sexes have sprung up, preferring their claims to such appointments. Most of these schools have been originated by individuals, or associations of individuals, having no other connection with an Annual Conference than such as consists in the courtesy of patronage, connected with the annual visits of a committee appointed for the purpose of attending their examinations, and reporting the results. In discharging the important and responsible duties of their office, your Superintendents have not been so happy as to avoid difficulty from this department; and in some cases, their convictions of the limits of their authority, in connection with their judgment of expediency, have compelled them, though with the most friendly, reciprocal feelings, to differ from the views, and decline to meet the expressed wishes of Annual Conferences. And it is with the most sincere satisfaction that they refer their opinions and acts to this body, that if in error, as they are certainly liable to be, they may be corrected, and the whole body harmonized on all material points. There are two distinct cases in which the Superintendents are authorized to appoint preachers to institutions of learning. The one respects such institutions as are or may be under our superintendence, and the other, such as are not. Out of these cases several important questions have originated, which have been the ground of the difference of opinion of which we have just spoken. These questions may be stated as follows:—1st. What is necessary to constitute a seminary of learning so far under our *superintendence* as to bring it fairly within the rule of the General Conference authorizing the appointment of a preacher to it? 2d. What classes of literary institutions was it the intention of the General Conference to embrace in this provision? 3d. In providing for the appointment of preachers to “seminaries of learning” not under our superintendence, was it the intention of the General Conference to include all classes of literary institutions, if the appointment was requested by an Annual Conference, or to limit the appointment to seminaries of collegiate literature? 4th. Is an appointment under this provision discretionary with the Superintendent, or does the request of an Annual Conference create an obligation as a matter of duty, as in the case of appointments in the districts and circuits? There are principles and interests, in our opinion, involved in these questions, which have a

special claim to the deliberate consideration of this body. From the numerous applications which are made for the appointment of preachers, to be school teachers, and agents for various institutions, it is to be feared that unless the subject be clearly defined, and carefully guarded by suitable limitations and restrictions, our grand itinerant system may be impaired by a virtual location of many valuable ministers, and the Church suffer in spiritual interests, from the loss of useful labours. There are at this time about seventy of the effective travelling preachers employed as presidents, professors, principals, and teachers in literary institutions, and as agents devoted to their interests. These ministers are selected from the several Annual Conferences with reference to their qualifications for the duties of their station. They are men of talent, science, and learning, and many of them ministers of age and experience. And the calls for such appointments are constantly multiplying on our hands. While we readily and thankfully acknowledge the usefulness of brethren employed in this important department of our great work, we must be permitted to doubt whether the cause of God might not be more effectually and extensively promoted, if, to say the least, a very large proportion of these able ministers of Christ were exclusively devoted to the work of the gospel ministry. And we respectfully suggest the inquiry whether pious and learned men may not be obtained from the local ministry, or from the official or private membership, well qualified as teachers to advance the cause of education, and by this means bring into the regular field of itinerant labour a great weight of talent and influence now almost confined to the precincts of academies and colleges.

At the last session of this body, the publication of three religious periodicals was provided for, in addition to those previously established. They have now, it is presumed, been before the religious community a sufficient time to enable you to form an opinion of their intrinsic merits as official papers, going forth to an enlightened and reading people under the authority and patronage of the General Conference of the Methodist Episcopal Church, and of their usefulness in promoting the great enterprise in which we are engaged, by spreading abroad the light of gospel truth, advancing the interests of our important institutions, and strengthening the bonds of peace and harmony in the Church. The influence of the periodical press, either for weal or woe, is too well ascertained to render it necessary for this body to be reminded of the importance of throwing around it, so far as it is under their direction and patronage, those safeguards which shall preserve its purity, and render it subservient to the promotion of intellectual, moral, and religious improvement. We have no doubt but you will agree with us in sentiment, that our religious papers should take no part in the political warfare of the day—that they should never interfere with the civil institutions of the country—that they should promote, as far as practicable, quietness, peace, and love among all Christian people, and especially in the Church by whose authority and patronage they exist, and whose interests they are particularly designed to serve. Whatever might have been the views of the General Conference at the time of the establishment of these papers, it did not occur to the

Superintendents that they were to be mediums of mercantile or professional advertisements. And we respectfully submit it to your enlightened judgment, whether it is consistent with the character of the Church, and the grand designs of her religious institutions, among which the periodical press is one of the most efficient, to make them such. We are not apprized whether recourse has been had to this measure from courtesy to friends in secular occupations, or for the purpose of realizing funds sufficient to meet the expenses of publication. But with due deference, we must be permitted to doubt whether the credit or the general interests of the Methodist Church will be promoted by the publication of a paper under the official sanction of the General Conference, which cannot obtain a patronage sufficient to meet its expenses without devoting its columns to business advertisements. Your timely and judicious advice to the Annual Conferences not to establish any more Conference papers has been respectfully regarded, so that no new paper has been published by any Conference for the last four years, except one, which has since been discontinued, and it is believed there is an increasing conviction in the Conferences generally, that it is inexpedient to publish such papers. Several papers, however, are published, assuming to be in the interests of the Methodist Church, and edited by Methodist preachers, and which are patronized to a considerable extent by many members of several Annual Conferences. We are already admonished by the history of the past, how easy it is, under the popular pretext of the right of free discussion, to disturb the harmony and peace of the Church, stir up strife and contention, alienate the affection of brethren from each other, and finally injure the cause of Christ.

Applications from members and ministers of other Churches, with whom we are in Christian fellowship, are becoming more frequent, and a variety of opinions being entertained by preachers of age and experience with regard to the manner of receiving them among us, the Discipline making no special provision in the case, we have thought it advisable to bring the subject before you, with a view to the adopting a course which may harmonize the views and official action of all concerned, and manifest that spirit of Christian charity, which should always abound in the Church of Christ. It is only necessary for us to lay before you the different opinions entertained on the subject, which, from the character and number of those who hold them, are certainly entitled to respectful attention. With regard to private members of other Churches who make application for membership with us, it has been maintained on the one hand, that they should be admitted and remain on trial for six months, as the Discipline provides, before they are received into the Church; and on the other, that the circumstance of their being regular and approved members of other Churches, with which we are in Christian fellowship, virtually answers the essential ends of the provision for a probationer, and consequently that they should be received into the Church without requiring such trial. The views which are entertained with respect to receiving ministers from other Churches are not capable of so simple a definition. But they may be summed up as follows:—Many are of the opinion, that, in

common with all other persons, they should be admitted on trial, and pass a probation of six months, before they are received as members of the Church: that, being received as such, they should obtain recommendation and license, and graduate in the ministry, in strict conformity to the letter of the Discipline, without regard to their ordination by the constitutional authorities of the Churches from which they came. Others are of the opinion, that, coming to us with accredited testimonials of their Christian piety and official standing, and giving satisfaction, on examination as the Discipline directs, with respect to their belief in our doctrine, and approval of our Discipline, they should be immediately received and accredited as ministers among us: and that on answering the questions, and taking upon them the solemn obligations of our ordination service, they should receive credentials of authority to administer the holy sacraments without the imposition of hands repeated by us, unless they themselves should incline to it. These conflicting opinions, in connection with the fact that a number of ministers have been received among us in conformity to the latter view, seem to require that the General Conference take such order upon it as, in their wisdom, may be best calculated to produce unanimity of sentiment and action, and promote Christian confidence and affection between ourselves and other religious denominations, without impairing any fundamental principle of our order and government.

Of your General Superintendents, six in number, three are enfeebled by labour, age, and infirmity. We are of one heart and one mind, acknowledging our obligation according to our ability, and to the utmost extent of it, to serve the Church of God in that highly-responsible office which you have committed to us; but in view of our own weakness and the arduous work intrusted to us, with fear and much trembling we have cause to exclaim, "Who is sufficient for these things?" There are now twenty-eight Annual Conferences represented in this body, and in all probability the number will be considerably increased during your present session. These embrace a country extending from New-Brunswick to Texas, on the Atlantic coast and Gulf of Mexico, and from the sea-board to the vast northern lakes, and to the territories on the Upper Mississippi and Missouri. The General Superintendents sustain the same relation to all these Conferences, and our system requires that each should be annually visited. Between three and four thousand travelling preachers are to be appointed every year to their fields of ministerial labour. These appointments must be made with due regard to the qualifications, age, infirmities, and domestic circumstances of this vast body of ministers, and with the same regard to the condition and wants of the millions of people to whom they are sent. To minds capable of grasping this vast machinery of our itinerant system, it will readily appear that an effective itinerant *superintendency* is indispensably necessary to keep it in regular, energetic, and successful operation. It must be *effective*, not imbecile; *general*, not sectional; *itinerant*, not local. Destitute of either of these prerequisites, the probable result would be a disorganization of the system, and weakness and inefficiency in all its parts. In the relation we sustain to you as the highest judicatory of the

Church, and to the whole itinerant connection, it becomes us to be cautious and unassuming in presenting you our sentiments on a subject like this, in which it may be supposed we have a special individual interest. We will only suggest two points for your consideration, which, we are confident, will appear to you in the same light in which we view them. The first is to preserve a sufficient number of effective Superintendents to secure to the Conferences their regular annual visits, taking into view the number of Conferences, and their relative locations. And second, that there be no greater number than is strictly necessary to accomplish this work, carefully guarding against the increase of the numbers of labourers beyond the proportionate increase of the work, bearing in mind that if we would have labouring preachers, we must have labouring Superintendents. As the number of Annual Conferences increases, and the work extends in the states and territories, it becomes necessary to strengthen the General Superintendency in due proportion. But as you will doubtless have an able committee to examine and report on this important subject, we forbear any further remarks in relation to it. Our missionary operations among the Indians, and in foreign countries, especially on the continent of Africa, are recommended to your special attention. The condition of the Indian tribes located on the western boundary line of Arkansas, and Missouri, and the territories on the Upper Mississippi and Missouri Rivers, calls aloud for united and vigorous efforts to dispense among them the light of the gospel, and the blessings of civilization. We are encouraged to such effort by the circumstance that there is an increasing disposition among most of the tribes to encourage the labours of our missionaries, and improve their condition by the establishment of schools for the instruction of their children in the knowledge of our language, and in agriculture and mechanical arts.

Since your last session, a plan has been devised, with the approbation of the officers and Board of Managers of the Parent Missionary Society, to establish a Central Indian Manual Labour School, with the design of collecting and teaching the native children of the several adjacent tribes. The plan has been submitted to the executive department of the national government having the superintendence of Indian affairs, and has met with a favourable and encouraging consideration; and we are much indebted to the officers and agents of the civil government in, and adjacent to, the Indian country, for the extensive aid they have given in the establishment of the institution, both by employing their influence in recommending it to the Indians, and advising in its structure and organization. This school is already, to a considerable extent, in successful operation. Native children from five different tribes are collected, and men from these tribes have visited the institution, and have very generally been satisfied with its government and objects. We cannot but regard this establishment as full of promise of lasting benefits to the Indian race. But as a detailed report of its organization, designs, and prospects, will come before you, we will only add our earnest recommendation of the plan to your deliberate consideration, with regard to the present condition and wants of the Indians, and its adaptation to the great objects it is

designed to accomplish—the conversion of the Indians to the Christian faith, and their improvement in all the arts and habits of civilized life. And we would further recommend an inquiry into the expediency of establishing one or more institutions at suitable locations in the Indian country, on the same plan, and for the same purposes.

To *Africa* we look with the deepest solicitude. Our sympathies, prayers, and efforts, mingle on her coasts. In our missionary enterprise, commenced in Liberia, we aim at the conversion of a continent to God. The handful of precious seed which has been sown in that infant colony, and watered by the tears and prayers of the missionaries and the Church, shall spring up and ripen to be sown again with a hundred-fold increase, till Africa shall become one fruitful field, cultivated in righteousness. Although a number of faithful and devoted missionaries have fallen in that field of labour, we should by no means be discouraged in the prosecution of so great a work. They have fallen asleep, but they sleep in the Lord. And being dead they still speak; and the voice from their tombs, is a call to the Church of Christ on the American continent to emulate their holy zeal, and fill up the ranks from which they have been removed. We have no doubt but you will be disposed to take some efficient measures for the constitutional organization of the Liberia Annual Conference, and to provide for the ordination of ministers in their own country, that the infant African Church may be duly and regularly supplied, not only with the ministry of the word, but also with the holy sacraments. The character which the Oregon Mission has recently assumed, is well calculated to invite your particular attention to that extensive and important field of missionary enterprise. We can have little doubt that, with the blessing of God attending our efforts, the time will arrive, when the interests of the missionary colony, and the success of the work among the aboriginal tribes, will call for the organization of an Annual Conference in that vast territory. And our grand object should be to preserve one harmonious compact, in the unity of the Spirit, and the bonds of peace; and that Methodism may be one on either side of the Pacific and Atlantic Oceans, and on all the islands of the sea.

“And mountains rise and oceans roll,
To sever us in vain.”

It was doubtless a wise and safe provision, that copies of the records of the proceedings of the Annual Conferences should be forwarded to the General Conference for examination. By this means the General Conference may obtain the knowledge of the official acts of those bodies from evidence which cannot be disputed or contravened, and consequently they may correct errors in their proceedings, if found to exist, on the simple authority of official records. We regret to say that, in our opinion, this judicious provision has not been sufficiently regarded, either on the part of the Annual Conferences in forwarding copies of these records, or on the part of the General Conference in a careful inspection of them. As these records contain, not only the official transactions of the Conferences, having an important connection with the government and general interests of the Church, but also fre-

quently embrace the opinions of the Superintendents on questions of law and the administration of discipline ; and as it is the constitutional prerogative of this body to correct what is erroneous in these transactions and opinions, with an earnest desire that all things may be done, in every official department of the Church, in strict conformity to her constitution and Discipline, we recommend a careful examination of these records at your present session.

Finally, brethren, we commend you and ourselves, and the ministers and people connected with us in the bonds of the gospel of Christ, to the guidance and protection of the great Head of the Church, whose we are, and whom we serve ; sincerely and ardently praying that your deliberations, with all their results, may be under the influence of that wisdom which is from above ; which is pure, peaceable, gentle, easy to be entreated ; full of mercy and good fruits, without partiality or hypocrisy.

We are, dear brethren, sincerely and affectionately yours, in the unity and fellowship of the gospel of Christ,

R. R. ROBERTS,
JOSHUA SOULE,
E. HEDDING,
JAMES O. ANDREW,
B. WAUGH,
THOMAS A. MORRIS.

Baltimore, May 4th, 1840.

B.—ADDRESS OF THE BRITISH CONFERENCE.

Address of the British Conference to the Bishops and Members of the General Conference of the Methodist Episcopal Church in the United States of America.

VERY DEAR BRETHREN,—We gratefully avail ourselves of this opportunity to renew the tokens of our fraternal intercourse with you ; and, while we unfeignedly rejoice in all the blessings with which it has pleased Almighty God to accompany your cares and labours, we devoutly pray that “mercy unto you, and peace, and love” may be yet more abundantly “multiplied, from God the Father, and from the Lord Jesus, the Son of the Father, in truth and love.”

It has afforded us great satisfaction to hear from different quarters of your continued prosperity, and especially to receive the personal communications which have been made to us at this Conference by the Rev. Dr. Olin. We are thankful that, notwithstanding the languor of indisposition, this esteemed minister in your Church, and our beloved brother, has been able to attend several of the sittings of the Conference, and to address us, at considerable length, on topics which are more than usually gratifying to our best affections. Most sincerely do we hope that God will, in his goodness, more fully restore his health, and prepare him, by an increase of vigour, and of every spiritual gift, long to occupy the important station which, to speak according to the

views and feelings of frail mortality, has been so prematurely left vacant by the decease of the excellent and lamented Dr. Fisk.

From a wish to perpetuate a free and familiar interchange of kindly offices with you, in the way which we doubt not is most agreeable to you as well as to ourselves, we have requested our dear friend and brother, the Rev. Robert Newton, to visit you at your next General Conference. To enlarge on the high regard which we entertain for our honoured messenger—a regard which he has justly merited by his unweariable and faithful services in every province of our work, and by the exemplary manner in which he has, at two different times, sustained the most momentous office in our body—would be a welcome task to us; for it is pleasant to speak of those whom we love: but it is, on the present occasion, perfectly unnecessary. You are not unacquainted with the character which he bears in this country; and you will receive him as a chosen representative of the British Conference, and as one in whose views and principles we repose entire confidence.

The subject which has this year engrossed no small portion of our attention, cannot fail to awaken the deepest interest in every part of the Wesleyan community throughout the globe. You will anticipate our reference to the close of the first century of our existence as an organized religious society. On a review of the hundred years which have now reached their termination, we humbly acknowledge and adore the mercy of God, who marvellously raised up our ever-revered fathers as the instruments, in his hands, of so extensive a revival of primitive Christianity; who has preserved us, as a connection, in the midst of many conflicts and changes; and who has granted us, at this time, so cordial a sense of attachment, which we trust that nothing shall ever be permitted to abate, to the doctrines, spirit, and usages of those venerated men who now rest in eternal peace. May the Lord God of our forefathers, and of all who fear his most holy name, bestow upon us a larger measure of his Spirit's grace, and grant that the second century of the Wesleyan Society may be marked by still more illustrious displays of his power and love in the Church universal, and in the world!

But while we freely indulge in sentiments such as these, we cannot forget that on one subject especially—the subject of American slavery—you, our beloved brethren, are placed in circumstances of painful trial and perplexity. We enter, with brotherly sympathy, into the peculiar situation which you are now called to occupy. But, on this question, we beg to refer you to what occurs in our Address to you from the Conference of 1836, a proper copy of which will be handed to you by our representative; as also to the contents of our preceding letter of 1835. To the principles which we have affectionately but honestly declared in these two documents we still adhere, with a full conviction of their Christian truth and justice.

The time which has elapsed, and the events which have taken place, since the preparation of the above-mentioned papers, serve only to confirm us yet more in our views of the moral evil of slavery. Far be it from us to advocate violent and ill-considered measures. We are, however, strongly and unequivocally of opinion that it is, at this time,

the paramount Christian duty of the ministers of our most merciful Lord in your country to maintain the *principle* of opposition to slavery with earnest zeal, and unflinching firmness. May we not also be allowed, with the heart-felt solicitude of fraternal love, to entreat that you will not omit or qualify the noble testimony which we have extracted, in a note to our Address, from your Book of Discipline, but that you will continue to insert it there in its primitive and unimpaired integrity?

And now, very dear brethren, we commend you to the protection and mercies of the "only wise God, our Saviour," with united prayers that you, and all who labour with you in the word and doctrine, with the multitudes who are happily brought to share in your Christian fellowship, may enjoy a richer effusion of the Holy Spirit's promised unction, and may at last be "presented faultless before the presence of" our common Saviour's "glory." To Him be "glory and majesty, dominion and power, both now and ever. Amen."

Signed, by order of the Conference,

THEOPHILUS LESSEY, *President.*

Liverpool, August 16, 1839.

C.—ADDRESS OF THE GENERAL CONFERENCE.

*Answer of the General Conference of the Methodist Episcopal Church—
To the Reverend the President and Members of the Wesleyan Methodist Conference in Great Britain.*

HONOURED AND VERY DEAR BRETHREN,—We acknowledge with grateful emotions the reception of your letters at the hand of your excellent representative, our honoured and esteemed brother, the Rev. Robert Newton, whose visit, as your messenger, we esteem the best and kindest proof you could have given of your love for us, and desire to promote our blessed unity. His bright example of love and courtesy, simplicity and dignity in *Conference*, and of pure essential Methodism, full of faith and charity, abounding in hope, rejoicing only in Christ Jesus, and knowing no respite from labour, in *his public ministry*, has been alike edifying and refreshing to us; while also, we have felt our hearts warmed thereby, and drawn closely to you in affection, partakers of the same spirit with you, walking by the same rule, minding the same thing, one people, and our name one in the Lord Jesus.

And it will not be unwelcome to you that we add, further, an expression of the gratification it has afforded us to be favoured with the presence of our beloved and endeared brother, Mr. Harvard, and our friend Mr. Richie, of the district of Lower Canada, and of Mr. President Stinson, and the excellent brethren, John and Edgerton Ryerson, representatives of the Wesleyan Methodist Church in Upper Canada. May the God of our common fathers make you a thousand times so many more as ye are, and bless you, that from you the word of the Lord may sound out unto all people as unto us at the beginning, and

the fruits of your labours be multiplied in all the earth, to the glory of God, by the power of the Holy Ghost, through Jesus Christ our Lord.

We fully unite with you, dear brethren, in the expression you give of your cordial and even jealous attachment to the principles, doctrines, and usages of Methodism, as established under the heaven-directed ministry of our venerated fathers. Those principles, doctrines, and usages we have especially felt that we were called to review, (and reviewing them, have taken, we trust, still closer to our hearts,) on the great occasion of our first centennial jubilee. This has been a joyful time with us, even as with you, our whole communion joining in extraordinary acts of devotion and offerings to the Lord, giving grateful evidence of our common character the world over, and covenanting to keep Methodism still unworldly and spiritual, abounding in charity, a work of righteousness and peace, rendering unto Cesar the things that are Cesar's, and unto God the things that are God's.

We greatly rejoice, and give thanks unto the Lord for all your prosperity, brethren, and especially for your peaceful state, and the success of your missions. Missionary zeal, founded in love, is the vital pulse of Methodism, the purity and fruitfulness of which, in its home department, depend on the active sympathy *there* with the work abroad. Methodism, indeed, might not so much as exist in a narrower parish than the world, nor act on any other than her own gospel principle of equal duty to all tongues and kindreds. Actuated by this principle, we have laboured to carry the gospel into every part of our great country; and now into Texas, the territory of Oregon, South America, and Africa, at the entrance of Liberia, on the western coast. But, alas, how feeble and insufficient are our efforts to accomplish, to any considerable degree, the great work of evangelizing mankind! We long for the salvation of God to become universal.

The unusual and unwelcome fact of a decrease in our numbers the year previous to our last General Conference, and to which you so kindly and piously allude in your letter of August following, induced much searching of heart, both among our preachers and people; and, through God's abounding grace, we have not been afflicted since on a like account. At that time our numbers were—of travelling preachers, 2,781, and of members, 650,678. And in September last they were—of travelling preachers 3,296, and members 740,459; showing an increase of 515 travelling preachers, and 89,781 members, since our last General Conference. We record it with thanksgiving, though we reckon not our strength by numbers.

We have considered, with affectionate respect and confidence, your brotherly suggestions concerning slavery, and most cheerfully return an unreserved answer to them. And we do so the rather, brethren, because of the numerous prejudicial statements which have been put forth in certain quarters to the wounding of the Church. We assure you then, brethren, that we have adopted no new principle or rule of discipline respecting slavery since the time of our apostolic Asbury; neither do we mean to adopt any. In our General Rules, (called the "General Rules of the United Societies," and which are of constitutional authority in our Church,) "*the buying and selling of men, women,*

and children, with an intention to enslave them," is expressly prohibited; and in the same words, substantially, which have been used for the rule since 1792. And the extract of part ii, section 10, of our Book of Discipline, which you quote with approbation, and denominate "a noble testimony," is still of force to the same extent that it has been for many years; nor do we entertain any purpose to omit or qualify this section, or any part thereof. For while we should regard it a sore evil to divert Methodism from her proper work of "*spreading Scripture holiness over these lands*," to questions of temporal import, involving the rights of Cesar, yet are we not the less minded on that account to promote and set forward all humane and generous actions, or to prevent, to the utmost of our power, such as are evil and unchristian. It is our first desire, after *piety toward God*, to be "*merciful after our power; as we have opportunity, doing good of every possible sort, and as far as possible to all men*"—"to their bodies," but especially, and above all, "*to their souls*."

Of these United States, (to the government and laws of which, "according to the division of power made to them by the constitution of the Union, and the constitutions of the several states," we owe, and delight to render, a sincere and patriotic loyalty,) there are several which do not allow of slavery. There are others in which it is allowed, and there are slaves; but the tendency of the laws, and the minds of the majority of the people, are in favour of emancipation. But there are others in which slavery exists so universally, and is so closely interwoven with their civil institutions, that both do the laws disallow of emancipation, and the great body of the people (the source of laws with us) hold it to be treasonable to set forth anything, by word or deed, tending that way. Each one of all these states is independent of the rest and sovereign, with respect to its internal government, (as much so as if there existed no confederation among them for ends of common interest,) and therefore it is impossible to frame a rule on slavery proper for our people in all the states alike. But our Church is extended through all the states, and as it would be wrong and unscriptural to enact a rule of discipline in opposition to the constitution and laws of the state on this subject, so also would it not be equitable or Scriptural to confound the positions of our ministers and people (so different as they are in different states) with respect to the moral question which slavery involves.

Under the administration of the venerated Dr. Coke, this plain distinction was once overlooked, and it was attempted to urge emancipation in *all* the states; but the attempt proved almost ruinous, and was soon abandoned by the doctor himself. [While, therefore, the Church has encouraged emancipation in those states where the laws permit it, and allowed the freed-man to enjoy freedom, we have refrained, for conscience' sake from all intermeddling with the subject in those other states where the laws make it criminal.] And such a course we think agreeable to the Scriptures, and indicated by St. Paul's inspired instruction to servants in his First Epistle to the Corinthians, chap. vii, ver, 20, 21. For if servants were not to care for their servitude

when they *might not* be free, though if they might be free they should use it *rather*; so, neither should masters be condemned for not setting them free when they *might not* do so, though if they *might* they should do so *rather*. The question of the evil of slavery, abstractedly considered, you will readily perceive, brethren, is a very different matter from a principle or rule of Church discipline to be executed contrary to, and in defiance of, the law of the land. Methodism has always been (except perhaps in the single instance above) eminently loyal and promotive of good order; and so we desire it may ever continue to be, both in Europe and America. With this sentiment we conclude the subject, adding only the corroborating language of your noble Missionary Society, by the revered and lamented Watson, in their instructions to missionaries, published in the Report of 1833, as follows:—

“As in the colonies in which you are called to labour a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your remembrance what was so fully stated to you when you were accepted as a missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition.”

We have judged it necessary, for the preservation of the children of our people from irreligious or unmethodistical principles while pursuing their education at a distance from home, and for the maintenance of a due proportion of influence in this great country, to encourage the establishment of schools and colleges under the control of our Annual Conferences, at which a liberal education should be afforded in intimate and graceful connection with Christian training. Accordingly we have now twelve collegiate and twenty-one academic institutions thus established, which, though not as amply endowed as they require to be, are doing well, and we hope will continue to do well.

Permit us, reverend and dear brethren, to refer you to our most honoured and beloved brother, Mr. Newton, for any further information you may desire on the above subject, or the present state of our affairs in general. And again we thank you for having sent *him* to us, whose name had long been known as that of one whose noble efforts in the cause of Christ had placed him with our Bensons, Watsons, Clarkes, and Buntings, men who have lived for the whole world, and for Methodism in all the world. And we pray for his safe return to you, and that it may please God our heavenly Father to make him more and more useful among you, even to old age. If it shall please God that our venerated and beloved Bishop Soule shall be in health to do so, and the work can possibly allow it, we expect him to make it convenient to visit your Conference two years hence; and we have appointed one of our body to accompany him to you, or if the Bishop cannot go, to represent us fully at that time. And we solicit, brethren, a continuation of this so pleasant and profitable interchange, at our next General Conference.

Finally, brethren, we commend you to God's most gracious blessing, praying for you in the love of our Lord and Saviour Jesus Christ,

(as you also do for us,) that you may be enriched with all spiritual blessings in Christ Jesus, and abound in good works, to the glory of God, among all people, and for evermore.

Signed in behalf of the General Conference of the Methodist Episcopal Church, held in Baltimore, Md., May, 1840.

R. R. ROBERTS,
JOSHUA SOULE,
ELIJAH HEDDING,
JAS. O. ANDREW,
BEVERLY WAUGH,
THOS. A. MORRIS.

JOHN A. COLLINS, *Secretary.*

D.—REPORT OF THE COMMITTEE ON CHARTERED FUND.

The committee, to whom was referred the report of the Chartered Fund of the Methodist Episcopal Church, in the United States of America, in conformity with the provisions of the charter, have had the same under consideration, and beg leave to report :—

That the trustees have been faithful and diligent in the discharge of the duties of their office, and are entitled to the confidence and gratitude of the church for the manner in which they have watched over the interest of this important institution.

The amount of stock, on the 1st of January, 1840, amounted to \$34,009 74.

The avails, investments, dividends, &c., have been paid over to the several Conferences; and we refer to the accounts accompanying the report of the trustees for a full and particular statement of all the receipts and expenditures of the past four years.

Two of the members of the Board have been removed by death from the scenes of their toils and labours on earth to the rewards and blessedness of heaven—Alexander Cook and Thomas Jackson, men well known and highly esteemed, and whose loss we sincerely deplore.

Your committee beg leave to submit the following resolutions :—

1. Resolved, by the members of the General Conference, That we have undiminished confidence in the zeal, integrity, and ability of the Trustees of the Chartered Fund of the Methodist Episcopal Church, and hereby tender to them our acknowledgments for the faithful and successful manner in which they have performed the duties of their office.

2. Resolved, That we have heard, with deep sensibility, of the death of Alexander Cook and Thomas Jackson, two of the members of the Board of Trustees, and sincerely condole with the relatives and friends of the deceased in the loss which they have been called to sustain.

3. Resolved, That Samuel Neal and Thomas Wilmer, of the City of Philadelphia, be, and they are hereby chosen and appointed Trustees of the Chartered Fund, to fill the vacancies occasioned by the

death of Messrs. Cook and Jackson; the nominations having been made to the Conference in conformity to the provisions of the third article of the charter.

4. Resolved, That a certificate of the choice and appointment of Samuel Neal and Thomas Wilmer, as Trustees of the Chartered Fund, signed by the President and countersigned by the Secretary of this Conference, be issued, and directed to the Trustees of the said corporation, to the end that said certificate may be registered in the books of the corporation, and that the persons thus chosen and appointed may enjoy all the power and immunities of members of the corporation as aforesaid.

All which is respectfully submitted,

N. BANGS, *Chairman.*

Baltimore, May 29, 1840.

E.—PASTORAL ADDRESS.

DEARLY BELOVED BRETHREN,—As the representatives of the several Annual Conferences in General Conference assembled, we assume the pleasing duty of addressing to you our Christian salutations: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ," both now and for ever.

In reviewing the history of the past four years, while we see some occasions for humiliation before God, we see much in the dealings of our heavenly Father with us which calls aloud for gratitude and praise. The unwelcome and startling fact of a *diminution of the numbers in society* had awakened in our minds great solicitude. Fearing lest we had so far departed from our original purity of character as to be cursed with barrenness, and to give place to others whom God would constitute more appropriate instruments in achieving the moral renovation of the world, we sent up our cry to heaven, "Spare thy people, O Lord, and give not thine heritage to reproach." At this point in our history we very justly concluded that instead of indulging in fruitless speculations upon the causes which had brought about this state of things, it became us to gird ourselves for new exertions, and to look up to the great Head of the church for a renewed and signal manifestation of his power and grace, to raise the fainting spirits and cheer the trembling hearts of the armies of our Israel. And how wonderfully have our efforts been succeeded! Truly may we say, "In a little wrath he hid his face from us, for a moment, but with everlasting kindness" has he had "mercy upon us."

Within the last year the state of the American Methodist Church has assumed a most interesting and cheering aspect. The spirit of grace and supplication has been poured out upon her, and her converts have been greatly multiplied. Extensive and powerful revivals have been reported through our excellent periodicals, from almost every point of the wide field occupied by our regular itinerant ministry, or

by our missionaries. Multitudes of fallen and miserable men have been happily renovated and brought within the pale of the church. Many desolate and barren fields have become as the garden of the Lord; presenting to the gaze of the world the variegated tints of moral beauty, sending up to heaven the sweet odours of pure devotion, and yielding the precious fruits of righteousness, to the glory and honour of God.

The *first centenary of Methodism* has brought with it a state of great enlargement and prosperity. The pious zeal which you exhibited in the appropriate celebration of this new era in our history, and the liberal offerings you presented to the church, exhibit a praiseworthy regard for her institutions, and doubtless constitute a sacrifice with which God is well pleased. Though, on this interesting occasion, you did no more than was your duty to do, God blessed you in the deed. Having brought your tithes into the store-house of the Lord, and proved him therewith, he has poured you out a blessing that there is scarcely room to contain.

It affords us great pleasure to witness the strong tendency which develops itself among the Methodists to adhere to the peculiar principles which have characterized them from the beginning, and to remain one and indissoluble. Though some have entered into "doubtful disputations," and a few of our societies have been hurtfully agitated, yet, to the honour of our enlightened membership, and to the glory of God, would we at this time express our solemn conviction, that the great mass of our people have remained "firm as a wall of brass" amidst the commotions of conflicting elements. There seems at this moment far less occasion to fear from the causes of dissension than there was at the last meeting of this Conference. Indeed, brethren, we have no doubt but if we all continue to "walk by the same rule, and to mind the same things," in which in the order of God we have been instructed, "the gates of hell shall not prevail against us," and the enemy who would divide and scatter, in order to destroy us, will be disappointed.

Since the commencement of the present session of the General Conference, memorials have been presented, principally from the northern and eastern divisions of the work, some praying for the action of the Conference on the subject of slavery, and others asking for radical changes in the economy of the church. The results of the deliberations of the committees to whom these memorials had a respectful reference, and the final action of the Conference upon them, may be seen among the doings of this body, as reported and published. The issue in several instances is probably different from what the memorialists may have thought they had reason to expect. But it is to be hoped they will not suppose the General Conference has either denied them any legitimate right, or been wanting in a proper respect for their opinions. Such is the diversity of habits of thought, manners, customs, and domestic relations among the people of this vast Republic, and such the diversity of the institutions of the sovereign states of the confederacy, that it is not to be supposed an easy task to suit all the incidental circumstances of our economy to the views and feelings of the vast mass of minds interested. We pray, therefore, that brethren whose views may have been crossed by the acts of this Confer-

ence, will at least give us the credit of having acted in good faith, and of not having regarded private ends or party interests, but the best good of the whole family of American Methodists.

Radical changes in our economy are conceived to be fraught with danger. After having so long, and under such a variety of circumstances, proved the efficiency of our existing institutions, we conceive that it is now no time to go into untried experiments. The leading features of our excellent Book of Discipline, we have every reason to believe, commend themselves alike to the enlightened judgments and to the pious feelings of the great mass of our people. Upon this subject they hold the sentiment expressed in the language of our Lord: "No man having drunk old wine straightway desireth new, for he saith the old is better." They desire to continue on in the same tried path, and preserve, in its simplicity and purity, Methodism as we received it from our fathers. With these convictions, we should prove recreant to the trust committed to us were we in the slightest degree to yield to the spirit of innovation.

After this free expression of our views and feelings in relation to those great interests which naturally come under review in such a communication, will you, brethren, permit us, as your pastors and servants, for Jesus' sake, to "stir up your pure minds by way of remembrance," in relation to several important duties, which at the present time especially demand your utmost care and diligence?—

1. In addition to the ordinary means of grace to which we are bound to attend as Christians, there are certain duties which are obligatory on us as Methodists. Among these are our *class meetings* and *love feasts*. Numerous melancholy instances have proved that these means cannot be wantonly neglected by our people without the loss of their religious comfort, a total paralysis of their spiritual energies, and utter uselessness in the church. As you then desire to be useful, to be happy, and to glorify God in this life and that which is to come, we beseech you, brethren, never for a moment decline in your attention to these precious means of grace.

2. Exercise the utmost vigilance and care over the moral and religious training of the rising generation. In a very few days we shall be with our fathers: and it is for us now to say what influence our children shall exert upon the condition of society, and the destinies of the world, when we are no more. Give your infant offspring to God in holy baptism. When they are of sufficient age, put them into the sabbath school, impart to them personal religious instruction, pray incessantly for their conversion and salvation, and by all means, if possible, give them the advantages of the excellent institutions of learning which have been reared by your benevolent and praiseworthy exertions.

3. We would also apprise you who are heads of families of the vast importance of supplying those committed to your trust with such *reading* as will have a tendency to make them wiser and better. Pre-occupy their attention with our excellent books and periodicals, and to the utmost of your power guard them against the dreadful tide of froth and corruption which is making such ravages upon the intellectual and moral character of the age, under the general title of *novels*. These

publications, with very few exceptions, like the dreadful sirocco, blast, and wither, and destroy wherever they come. Superinducing a state of intellectual languor, and blunting the moral feelings, they prepare the young mind for the more open and decided demonstrations of error, in the various forms of infidelity; or make it an easy prey to the seductions of vice. Recollect that "to the hungry soul every bitter thing is sweet." Take care, then, to supply the appropriate aliment of the mind in sufficient variety and abundance, that there may be left no opening for the entrance of these mischievous agents.

4. We furthermore exhort you, brethren, not to forget the high and holy object of our organization. We profess to be "a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to help each other work out their salvation." We are a voluntary association, organized, as we believe, according to the will of our Lord Jesus Christ, for purposes of a *purely spiritual* nature. It was with reference to our mutual spiritual edification that we struck hands before God's altar, and gave to each other pledges of future fidelity. Let us then labour to the utmost to do each other good, praying for one another, "bearing each other's burdens, and so fulfilling the law of Christ;" "forgiving one another if any have a quarrel against another." Our obligations to these duties we took upon ourselves voluntarily, and under the most solemn circumstances. Can we then lightly cast them off, or claim them at the hands of others, when we will not discharge them ourselves? Nay, brethren, they are mutual, perpetual, inviolable.

5. We exhort and beseech you, brethren, by the tender mercies of our God, that you strive for the "mind that was in Christ Jesus." Be not content with mere childhood in religion; but, "having the principles of the doctrines of Christ, go on unto perfection." The doctrine of *entire sanctification* constitutes a leading feature of original Methodism. But let us not suppose it enough to have this doctrine in our standards: let us labour to have the *experience* and the *power* of it in our hearts. Be assured, brethren, that if our influence and usefulness, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence; and the halo of glory which surrounded the heads, and lit up the path of our sainted fathers, will have departed from their unworthy sons. O, brethren, let your motto be, "Holiness to the Lord." "And may the God of peace sanctify you wholly, and we pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." And now, we "commend you to God and the word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified." AMEN.

F.—REPORT OF THE COMMITTEE ON EDUCATION.

The Committee on Education beg leave to report, that the institutions of learning named in the following schedule have been returned to them as being under the patronage, and more or less under the control, of the Annual Conferences within whose territories they are located. They are named in the order in which the Conferences stand on the roll of the General Conference, viz.:—

New-York Conference.—Wesleyan University, White Plains Academy, and Amenia Seminary.

New-England Conference.—Wesleyan University, and Wilbraham Academy.

Maine Conference.—Maine Wesleyan Seminary.

New-Hampshire Conference.—Newbury Seminary, and South New-Market Seminary.

Troy Conference.—Troy Conference Academy.

Pittsburg Conference.—Alleghany College.

Erie Conference.—Alleghany College.

Black River Conference.—Gouverneur High School.

Oneida Conference.—Gouverneur Wesleyan Seminary.

Michigan Conference.—Norwalk Seminary, Huron co., Ohio.

Genesee Conference.—Genesee Wesleyan Seminary.

Ohio Conference.—Worthington Female Seminary, Augusta College, Blendon Young Men's Seminary, and Canton Female Seminary.

Missouri Conference.—St. Charles College.

Illinois Conference.—M'Kendreean College.

Kentucky Conference.—Augusta College.

Indiana Conference.—Asbury University.

Holston Conference.—Henry and Emory College, and Holston College.

Tennessee Conference.—La Grange College.

Arkansas Conference.—

Mississippi Conference.—Elizabeth Female Academy, Emory Academy, Vicksburg Academy, Woodville Female Academy.

Alabama Conference.—La Grange College.

Georgia Conference.—Emory College, Georgia Female College, Georgia Conference Manual Labour School, Collingsworth Institute, Wesley Manual Labour School.

South Carolina Conference.—Cokesbury Manual Labour School, Randolph Macon College.

North Carolina Conference.—Randolph Macon College, Olenessville Male and Female Academy, Greensboro' Female College, Lenoir Academy.

Virginia Conference.—Randolph Macon College, Female Collegiate Institute.

Baltimore Conference.—Dickinson College.

Philadelphia Conference.—Dickinson College.

New-Jersey Conference.—Dickinson College, and Pennington Male Seminary.

These institutions are represented to be in a thriving condition generally; some have funds invested to an amount sufficient to pay their annual expenses: most of them, however, experience embarrassment for want of a sufficient permanent endowment. Some of them have connected manual labour with literary instruction, and several of those are successfully prosecuting that peculiar system of education. The price of board and tuition is generally very low, perhaps too low, and your committee believe, that in some instances this has occasioned embarrassment, which might have been avoided without impairing the advantages intended to be secured. The salaries of the officers are generally moderate, though there are exceptions to this remark; and your committee believe that the trustees of institutions in which the salaries are too large would promote the interests of education if they would take the earliest opportunity of reducing them. Yet it must be remembered that no invariable standard can be fixed, and that the true value of the salary can only be estimated from the relative value of money to the commodities which are to be purchased by it. The interest now so generally manifested for the promotion of education constitutes the present age an epoch in the intellectual history of our race,—it scarcely requires encouragement, but loudly demands direction, and those who are intrusted with the guidance of the public feeling upon this subject should be careful not to waste those new-born energies by dispersion, but should concentrate them upon the institutions most likely to be extensively useful, until they are perfected and permanently established.

Your committee believe that the advantages of education are most widely diffused and certainly secured, by multiplying institutions of learning within proper limits, but it is obvious enough that if their number is too great to admit of their being competently endowed, the ends of their creation must be defeated; it is certainly wise policy, therefore, for the different Annual Conferences to secure the permanence of those already established, before they attempt to found others.

In regard to the course of studies to be pursued in our literary institutions, to which the attention of the committee has been called in the Address of the Bishops, and by a resolution of the Baltimore Conference, they believe that it would be inexpedient to lay down a course which should be pursued in all cases. The Board of Trustees and Faculties will desire to exercise some control in this matter, and it seems to your committee proper that they should. There is a wide and allowable difference of opinion upon the subject, and an attempt to produce uniformity would be most likely to cause dissatisfaction, without accomplishing the object; but your committee do not hesitate to recommend that the commonly-received English version of the Bible should be introduced into every school and college, and that it should be studied according to some system which may be adopted by the different Boards of Instruction in their several institutions, and in those institutions which embrace the ancient languages, they recommend that the Old and New Testaments be studied in the originals critically; they also recommend that the "Evidences of Christianity," and "Ecclesiastical History," constitute a part of the regular course in all

our colleges and universities. When it is remembered that heathen mythology, Roman and Grecian archeology, and profane history, enter into the regular course of most literary institutions, and are believed to be essential to the education of an accomplished scholar, it can need but little argument to prove that knowledge, so much more important, should be imparted to the student.

Your committee recommend that in all the universities and colleges under the control of the church, the instruction given in every department of science and literature, in their broadest sense, be *full and thorough*. Some arguments may be urged in favour of a limited education, none can have weight in favour of a superficial one: a limited education is better than none, and one who cannot take a full course, may be greatly profited by a partial one, provided it is thorough; but those who are superficially taught, have lost their time and money, and at the close of their collegiate education are helpless in themselves and useless to the community. It is a happy omen to the world, that the church generally is awaking to the sense of its responsibility in providing for, sustaining, and directing public education. It must not shrink from this responsibility; it cannot without hazarding the most fatal consequences. Mind, energized by its own exertions, and furnished from the armories of science, unless controlled by the restraints, and guided by the counsels of religion, becomes the most powerful auxiliary which infidelity and vice ever won over to their cause; while, on the other hand, the intellect—"brought into captivity to the obedience of Christ," august in the integrity of its object and the directness of its means, vigorous from the concentration of power to *one* end, and invigorated by the special blessing of God, given to those who seek to honour him, when supplied with the argument which the learning of this age furnishes—becomes a champion for Christianity, before whom infidelity, superstition, and bigotry, must cower and fall. It is readily conceded that principles of morality should be taught as soon as they can be understood. It inevitably follows that religion, which furnishes the only incontrovertible arguments to prove the obligations of morality, and the only sanction which can enforce its precepts, should be taught still earlier; and that all knowledge which is afterward imparted should be harmonized with it. The neglect of this obvious duty has caused the strange result that education fostered infidelity. It first grew out of the efforts made to improve the gross absurdities and foul deformities of a godless and mis-called Christianity upon the mind; and, unhappily, has been suffered to continue after the cause ceased to exist. It should be so no longer. Science, in its conventional sense, is a knowledge of the works of God, the laws which govern them, their relations to each other, and their combination into one harmonious whole. Its discoveries demonstrate the existence of a God; and learning, in its widest sense, arranging and concentrating the facts, proves, by a circumstantiality of evidence and a directness of inference which are irresistible, that ~~this~~ God is the God of the Bible, the Father of our Lord and Saviour Jesus Christ; and the time has come when, if the church is true to her trust, learning will be the great agent in promoting religion, by every one of her ten

thousand instrumentalities, and over all the face of this earth. In view of the premises, your committee believe that no jealousy should be felt in relation to the calls which our schools and colleges are making upon the ministry for teachers and professors. The number required will be necessarily small in proportion to the whole number of ministers, and when they are otherwise properly qualified, they are undoubtedly the most suitable persons to be employed in the business of education. No fear need be entertained lest their labour should be too light, or that they should become effeminate and self-indulgent; a little experience would soon remove such apprehensions. Your committee *can see no good reason why preachers on trial* should not be appointed to schools and colleges.

Your committee do not believe that the Conference should make any regulation controlling or limiting the episcopal power of stationing the preachers, and in answer, therefore, to the question asked by the Superintendents in their Address whether an appointment to seminaries of learning, when an Annual Conference requests such a one to be made, renders it obligatory upon the Bishop to comply with the request? would recommend that it be answered in the *negative*.

In conclusion, your committee, in view of the vast importance of this great trust committed to the church, for the purpose of making a permanent provision for sustaining our literary institutions, recommend the adoption of the following resolution, viz. :—

Resolved, That any Annual Conference may direct public collections to be taken up by the preachers in charge of circuits and stations, in each society, once in each year, for the purpose of sustaining the literary institutions under its control or patronage, if it should judge it expedient so to do, or may adopt such other measure for that end as may seem to the members thereof most advisable.

All which is respectfully submitted,

IGNATIUS A. FEW, *Chairman*.

Baltimore, May 29th, 1840.

G.—CONSTITUTION OF THE SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

Article I.—The title of this association shall be, "The Sunday School Union of the Methodist Episcopal Church."

Art. II.—The object of this society shall be, to promote the cause of Sabbath Schools in connection with the Methodist Episcopal Church, and thus by a careful religious training of those who may be brought within its influence, seek to promote the glory of God and the happiness of mankind.

Art. III.—The payment of one dollar annually shall constitute a member of this society; the payment of ten dollars or more, at one time, shall constitute a member for life; and the payment of fifty dollars, at one time, a director for life. Any Sunday School, Sunday

School Society, or Union, may become auxiliary by expressing a wish to that effect, and by forwarding yearly, without expense to this society, a copy of its annual report and a list of its officers. An Annual Conference, promoting the objects of this society, shall be entitled to elect a Vice-President.

Art. IV.—The funds of the society shall be expended at the discretion of the Board of Managers, in defraying the current expenses of the Union, and in forwarding the objects contemplated by the second article of the Constitution.

In all cases of application for aid, if relief be deemed necessary, it shall be granted in books, unless the circumstances seem to demand the appropriation of money. In case of more calls on the Board for aid than they can meet, they shall appropriate to the relief of the most necessitous cases first, without respect to location.

Art. V.—The Board of Managers shall consist of a President, who shall be the senior Bishop of the Methodist Episcopal Church; of Vice-Presidents, who shall be the remaining Bishops, ranking according to seniority in office, the Conference Vice-Presidents, and two other Vice-Presidents, chosen annually by the society; a Corresponding Secretary, a Recording Secretary, a Treasurer, and twenty-four lay members, and the travelling preachers stationed in the city and county of New-York, or engaged in the Book Room, together with the Presiding Elder of the New-York district.

Art. VI.—The annual meeting of this society shall be held on the second Wednesday in April, when the Corresponding Secretary shall submit the annual report, the Treasurer exhibit a certified statement of his accounts, and the election of officers and managers for the ensuing year be held. There shall also be held an anniversary meeting of the society, at such time and place as the Board of Managers may appoint.

Art. VII.—The Board of Managers shall have the power to form their own by-laws; to fill vacancies occurring during the year; to call special meetings of the society whenever they shall deem necessary; to prepare and circulate such Sunday-School information, appeals, or directions, as they may think proper; to give orders on the Book Agents for such books as may be needed; and to transact such other business as of right belongs to their station, and which the interests of the Union may demand.

Art. VIII.—This Constitution cannot be altered except by the General Conference of the Methodist Episcopal Church, and then on the recommendation of the society at a meeting called for that purpose, after at least one month's public notice; or by the society, on the recommendation of the General Conference

H.—REPORT ON THE WESTMORELAND PETITION.

The committee, to whom was referred the memorial and appeal of some fifteen official members of the Methodist Episcopal Church in Westmoreland circuit, Baltimore Conference, on the subject of alleged withholdment of right from a portion of the local ministry within the limits of that Conference, and to whom was likewise referred the report of the judiciary committee upon a similar remonstrance from the same division of the Baltimore Conference, signed by about thirty official members of the church, and addressed to the General Conference in 1836, after giving to the subject the attention its obvious importance demands, beg leave to report the following as the result of their deliberations:—

The particular portion, or rather general section of country in which these remonstrances have their origin, although belonging to the Baltimore Conference, is found within the limits of the state of Virginia; and the memorialists represent in strong but respectful terms, that local preachers within the jurisdiction of the Baltimore Conference, but residing in the commonwealth of Virginia, have, in considerable numbers, and for a succession of years, been rejected as applicants for deacon's and elder's orders in the ministry, solely on the ground of their being slaveholders, or the owners of slaves. In the memorials referred to it is distinctly stated, that election and ordination have been withheld from the applicants in question on no other ground or pretence than that of their being the owners of slave property; and it is further argued that the Baltimore Conference avows this to be the only reason of the course they pursue, and which is complained of by the petitioners. The appellants allege further, that the laws of Virginia relating to slavery forbid emancipation, except under restrictions, and subject to contingencies amounting, to all intents and purposes, to a prohibition; and that the Discipline of the church having provided for the ordination of ministers thus circumstanced, the course pursued by the Baltimore Conference operates as an abridgment of right, and therefore furnishes just ground of complaint. The memorialists regard themselves as clearly entitled to the protection of the well-known provisional exception to the general rule on this subject found in the Discipline; and assume with confidence, and argue with firmness and ability, that no other objection being found to the character of candidates for ordination, it is a departure from the plain intendment of the law in the case, and a violation of not less express compact than of social justice, to withhold ordination for reasons which the provisions of the law plainly declare are not to be considered as a forfeiture of right. It is set forth in the argument of the appellants, that, attaching themselves to the church as citizens of Virginia, where, in the obvious sense of the Discipline, emancipation is impracticable, the holding of slaves, or failure to emancipate them, cannot be plead in bar to the right of ordination, as is the case in states where emancipation, as defined and qualified by the rule in the case, is found to be practicable. In the latter case the question is within the jurisdiction of the church,

inasmuch as the holding or not holding of property of this kind depends not upon the constitution and regulation of civil property, but upon the will and purpose of individuals. Under such circumstances the conduct in question is voluntary, and in every final sense the result of choice. In the former, however, where emancipation is resisted by the prohibition of law, it may be otherwise; and in many instances is known to be resulting entirely from the involuntary relations and circumstances of individuals connected with the very structure of civil polity, and the force and array of public opinion and popular interest. The memorialists advert to the fact, that we have in the Discipline two distinct classes of legislative provision in relation to slavery—the one applying to owners of slaves where emancipation is practicable, consistently with the interests of master and slaves, and the other where it is impracticable without endangering such safety, and these interests on the part of both. With the former, known as the general rule on this subject, the petitioners do not interfere in any way, and are content simply to place themselves under the protection of the latter as contracting parties with the church; and the ground of complaint is that the church has failed to redeem the pledge of its own laws, by refusing or failing to promote to office ministers, in whose case no disability attaches on the ground of slavery, because the disability attaching in other cases is here removed by special provision of law, and so far leaves the right to ordination clear and undoubted, and hence the complaint against the Baltimore Conference. In further prosecution of the duty assigned them, your committee have carefully examined the law, and inquired into the system of slavery as it exists in Virginia, and find the representation of the memorialists essentially correct. The conditions with which emancipation is burdened in that commonwealth, preclude the practicability of giving freedom to slaves as contemplated in the Discipline, except in extremely rare instances—say one in a thousand, and possibly not more than one in five thousand. The exception in the Discipline is therefore strictly applicable to all the ministers and members of the Methodist Episcopal Church holding slaves in Virginia, and they appear clearly entitled to the benefit of the rule made and provided in such cases.

As emancipation under such circumstances is not a requirement of Discipline, it cannot be made a condition of eligibility to office. An appeal to the policy and practice of the church for fifty years past will show incontestably, that, whatever may have been the convictions of the church with regard to this great evil, the nature and tendency of the system of slavery, it has never insisted upon emancipation in contravention of civil authority; and it therefore appears to be a well-settled and long-established principle in the polity of the church that ecclesiastical disabilities are intended to ensue either to the ministers or members of the church in those states where the civil authority forbids emancipation. The general rule therefore distinctly and invariably requiring emancipation as the ground of right, and the condition of claim to ordination where the laws of the several states admit of emancipation, and permit the liberated slave to enjoy freedom, and which, in

the judgment of your committee, should always be carried into effect with unyielding firmness; does not apply to your memorialists, and cannot, by any fair construction of law, affect their rights.

On the other hand, your committee have given the most careful consideration to the position of the Baltimore Conference complained of by the appellants. The journals of the several sessions of the Baltimore Conference, for a series of years, have been carefully examined, and found to be silent on the subject of the rejections in question, except the single statement that A, B, and C, from time to time, applied for admission or orders, and were rejected. We find no rule or reason of action, no evidence of preconception, no grounds or reasons of rejection, stated in any form, directly or indirectly. Nothing of this kind is avowed in, or found upon the face of the journals of that body. The charge of particular motives, it occurs to your committee, cannot be sustained in the instance of a deliberative body, say the Baltimore Conference, unless it appears in evidence that the motives have been avowed by a majority of the Conference; and it is not in proof that the Conference has ever had an action to this effect, whatever may have been the declaration of individuals sustaining the charge of the appellants. The fact charged without reference to motives, that there has been a long list of rejections, both as it regards admission into the travelling connection and ordination, until the exception seems to be made a general rule, is undoubtedly true, and is not denied by the defendants. The evidence, however, in relation to specific reasons and motives is defective, and does not appear to sustain the charge of a contravention of right by any direct accredited action of the Baltimore Conference had in the premises.

That this view of the subject presents a serious difficulty, is felt by your committee, and must be so by all. The rule applicable in this case allows an Annual Conference to elect under the circumstances; but does not, and, from the very nature and ubiquity of the case, cannot require it. Among the unquestioned constitutional rights of our Annual Conferences is that of acting freely, without any compulsory direction, in the exercise of individual franchise. Election here is plainly an assertion of personal right on the part of the different members composing the body, with regard to which, the claim to question or challenge motives does not belong even to the General Conference, unless the result has turned upon avowed considerations unknown to the law and rule in the case. The journal of the Conference is the only part of its history of which this body has cognizance, and to extend such cognizance to the reasons and motives of individual members of Conferences not declared to be the ground of action by a majority, would be to establish a rule at once subversive of the rights and independence of Annual Conferences. In the very nature of the case an Annual Conference must possess the right of free and uncontrolled determination, not only in the choice of its members, but in all its elections, and, keeping within the limits and restrictions of its charter as found in the Discipline, can only be controlled in the exercise of such right by moral and relative considerations connected with the intelligence and interests of the body.

ties, auxiliary to the parent institution, throughout its bounds. Your committee are also of opinion, that the use of the Holy Scriptures, as a class book in common schools and seminaries of learning, is an object of great importance both to the church and to the world. These venerable records, containing as they do the seeds of all useful knowledge, the only infallible standard of morality, and the only sure promise of eternal life, should, as we think, be put into the hands of the rising generation at as early a period of life as is practicable. Finally, your committee would respectfully suggest whether, in view of the union of the Methodist Episcopal Church with the great interests of the American Bible Society, provision ought not to be made at this General Conference for the appointment of travelling ministers as agents of said institution.

In view of all these facts, your committee would respectfully recommend the adoption of the following resolutions, viz. :—

1. Resolved, That we highly approve of the course pursued by those Annual Conferences which have acted in favour of the objects of the American Bible Society, by recommending to our ministers and people generally to unite with its auxiliaries, and to co-operate with the agents of that institution.

2. Resolved, That we highly approve of the use of the Bible as a class book in schools and seminaries of learning, and will use our efforts for its introduction into such schools and seminaries.

All which is respectfully submitted,

N. LEVINGS, *Chairman.*

Baltimore, May, 1840.

THE END.

JOURNAL

OF THE

GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD IN THE CITY OF NEW-YORK,

1844.

PUBLISHED BY ORDER OF THE CONFERENCE.

LIST OF DELEGATES BY CONFERENCES.

NEW-YORK CONFERENCE—Nathan Bangs, Stephen Olin, Phineas Rice, Charles W. Carpenter, George Peck, John B. Stratten, Peter P. Sandford, Fitch Reed, Samuel D. Ferguson, Stephen Martindale, Marvin Richardson.

PROVIDENCE CONFERENCE—John Lovejoy, Frederick Upham, Sanford Benton, Paul Townsend.

NEW-ENGLAND CONFERENCE—James Porter, Dexter S. King, Phineas Crandall, Charles Adams, George Pickering.

MAINE CONFERENCE—Moses Hill, Ezekiel Robinson, Daniel B. Randall, Charles W. Morse, John Hobart, Heman Nickerson, George Webber.

NEW-HAMPSHIRE CONFERENCE—Elihu Scott, Jared Perkins, Samuel Kelly, Schuyler Chamberlain, John G. Dow, Justin Spaulding, Charles D. Cahoon, William D. Cass.

TROY CONFERENCE—Truman Seymour, John M. Wever, James Covell, Tobias Spicer, Seymour Colman, James B. Houghtaling, Jesse T. Peck.

BLACK RIVER CONFERENCE—Albert D. Peck, Aaron Adams, Gardner Baker, W. W. Ninde.

ONEIDA CONFERENCE—John M. Snyder, Silas Comfort, Nelson Rounds, David A. Shepherd, Henry F. Row, Elias Bowen, David Holmes, Jr.

GENESEE CONFERENCE—Glezen Filmore, Samuel Luckey, Allen Steele, Freeborn G. Hibbard, Schuyler Seager, Asa Abell, William Hosmer, John B. Alverson.

ERIE CONFERENCE—John J. Steadman, John Bain, George W. Clarke, John Robinson, Timothy Goodwin.

PITTSBURG CONFERENCE—William Hunter, Homer J. Clark, John Spencer, Simon Elliott, Robert Boyd, Samuel Wakefield, James Drummond.

OHIO CONFERENCE—Charles Elliott, William H. Raper, Edmund W. Schon, Joseph M. Trimble, James B. Finley, Leonidas L. Hamline, Zechariah Connell, John Ferree.

NORTH OHIO CONFERENCE—Edward Thompson, John H. Power, Adam Poe, Elmore Yocum, William Runnells.

MICHIGAN CONFERENCE—George Smith, Elijah Crane, Alvan Billings, John A. Baughman.

INDIANA CONFERENCE—Matthew Simpson, Allen Wiley, E. R. Ames, John Miller, Calvin W. Ruter, Aaron Wood, Augustus Eddy, James Havens.

ROCK RIVER CONFERENCE—Bartholomew Weed, John Sinclair, Henry W. Reed, John T. Mitchell.

ILLINOIS CONFERENCE—Peter Akers, Peter Cartwright, Jonathan Stamper, John Vancleve, Newton G. Berryman.

MISSOURI CONFERENCE—William W. Redman, William Patton, Jerome C. Berryman, James M. Jameson.

KENTUCKY CONFERENCE—Henry B. Bascom, William Gunn, Hibbard H. Kavanaugh, Edward Stevenson, Benjamin T. Crouch, George W. Brush.

HOLSTON CONFERENCE—Elbert F. Sevier, Samuel Patton, Thomas Stringfield.

TENNESSEE CONFERENCE—Robert Paine, John B. M'Farria, A. L. P. Green, Thomas Madden.

MEMPHIS CONFERENCE—George W. D. Harris, Samuel S. Moody, Wm. M'Mahan, Thomas Joyner.

ARKANSAS CONFERENCE—John C. Parker, William P. Ratcliffe, Andrew Hunter.

TEXAS CONFERENCE—Littleton Fowler, John Clark.

MISSISSIPPI CONFERENCE—William Winans, Benjamin M. Drake, John Lane, Green M. Rogers.

ALABAMA CONFERENCE—Jesse Boring, Jefferson Hamilton, William Murrah, Greenbury Garrett.

GEORGIA CONFERENCE—George F. Pierce, William J. Parks, Lovick Pierce, John W. Glenn, James E. Evans, A. B. Longstreet.

SOUTH CAROLINA CONFERENCE—William Capers, William M. Wightman, Charles Betts, Samuel Dunwody, Hugh A. C. Walker.

NORTH CAROLINA CONFERENCE—James Jameson, Peter Doub, Bennett T. Blake.

VIRGINIA CONFERENCE—John Early, Thomas Crowder, William A. Smith, Leroy M. Lee.

BALTIMORE CONFERENCE—Henry Slicer, John A. Collins, John Davis, Alfred Griffith, John A. Gere, John Bear, Nicholas J. B. Morgan, Thomas B. Sargent, Charles B. Tippet, George Hildt.

PHILADELPHIA CONFERENCE—John P. Durbin, Thomas J. Thompson, Henry White, Ignatius T. Cooper, Levi Scott, William Cooper.

NEW JERSEY CONFERENCE—Isaac Winner, John S. Porter, John K. Shaw, Thomas Neal, Thomas Sovereign.

GENERAL CONFERENCE, 1844.

✓ THE ninth delegated General Conference of the Methodist Episcopal Church assembled in the Greene-street Church, city of New-York, at nine o'clock, A. M., on Wednesday, May 1, 1844, Bishops Soule, Hedding, Andrew, Waugh, and Morris being present.

May 1.
Organization of
Conference.

At the hour above, Bishop Soule took the chair, and opened the proceedings by reading the third chapter of Paul's Second Epistle to the Corinthians, reading and singing the 461st hymn; after which brothers Pickering and Capers called upon God in prayer.

The Secretaries of the last General Conference, John A. Collins, James B. Houghtaling, and Thomas B. Sargent, were then requested to assist in organizing the Conference. The chair called the different Annual Conferences in order, and the following delegates presented to the Secretaries their certificates of election, and were recognized as members:—

New-York Conference.—Nathan Bangs, George Peck, Samuel D. Ferguson, Peter P. Sandford, Stephen Martindale, Charles W. Carpenter, Fitch Reed.

List of dele-
gates.

Troy.—Truman Seymour, Tobias Spicer, Jesse T. Peck, John M. Wever, Seymour Coleman, James Covel, jr., James B. Houghtaling.

New-Hampshire.—Elihu Scott, Jared Perkins, Charles D. Cahoon, Schuyler Chamberlin, John G. Dow, William D. Cass, Samuel Kelly, Justin Spaulding.

New-England.—James Porter, Charles Adams, George Pickering, Dexter S. King, Phineas Crandall.

Pittsburg.—Samuel Wakefield, Homer J. Clark, Robert Boyd, Simon Elliott, William Hunter, John Spencer, Jam. Drummond.

Maine.—Moses Hill, Charles W. Morse, George Webber, Ezekiel Robinson, John Hobart, Daniel B. Randall, Heman Nickerson.

Black River.—Albert D. Peck, William W. Ninde, Aaron Adams, Gardner Baker.

Erie.—John J. Steadman, Timothy Goodwin, John Robinson. George W. Clarke, John Bain.

May 1.
List of dele-
gates.

Oneida.—Nelson Rounds, Henry F. Row, David Holmes, jr., Elias Bowen, Silas Comfort, John M. Snyder, David A. Shepherd.

Michigan.—Alvan Billings, John A. Baughman, Elijah Crane, George Smith.

Rock River.—Bartholomew Weed, John T. Mitchell, John Sinclair, Henry W. Reed.

Genesee.—Glezen Filmore, Freeborn G. Hibbard, Wm. Hosmer, Samuel Luckey, Schuyler Seager, John B. Alverson, Allen Steele, Asa Abell.

North Ohio.—Edward Thompson, Elmore Yocum, John H. Power, William Runnells, Adam Poe.

Kentucky.—Hubbard H. Kavanaugh, William Gunn, Edward Stevenson, George W. Brush, Benjamin T. Crouch.

Illinois.—Peter Akers, John Vancleve, Peter Cartwright, Newton G. Berryman, Jonathan Stamper

Ohio.—Charles Elliott, Joseph M. Trimble, Zachariah Connell, William H. Raper, James B. Finley, Edmund W. Sehon, Leonidas L. Hamline.

Missouri.—William W. Redman, James M. Jameson, William Patten, Jerome C. Berryman.

Tennessee.—Robert Paine, Thomas Madden, John B. M'Ferrin, Alexander L. P. Green.

Indiana.—Matthew Simpson, Allen Wiley, Edward R. Ames, John Miller, James Havens, Calvin W. Ruter, Augustus Eddy.

Memphis.—George W. D. Harris, Thomas Joyner, Samuel S. Moody, William M'Mahon.

Virginia.—John Early, Leroy M. Lee, Thomas Crowder.

Arkansas.—John C. Parker, Wm. P. Ratcliffe, Andrew Hunter.

Mississippi.—John Lane, Green M. Rogers.

Texas.—Littleton Fowler, John Clark.

Alabama.—William Murrah, Jefferson Hamilton, Jesse Boring, Greenbury Garrett.

Georgia.—William J. Parks, A. B. Longstreet, John W. Glenn, James E. Evans.

South Carolina.—William Capers, Samuel Dunwody, William M. Wightman, Hugh A. C. Walker, Charles Betts.

Baltimore.—Henry Slicer, Alfred Griffeth, John A. Collins, John A. Gere, John Davis, John Bear, George Hildt, Charles B. Tippet, Nicholas J. B. Morgan, Thomas B. Sargent.

Philadelphia.—John P. Durbin, Ignatius T. Cooper, Thomas J. Thompson, William Cooper, Henry White.

New-Jersey.—Isaac Winner, John S. Porter, John K. Shaw, Thomas Neal.

On counting the numbers, it was ascertained that one hundred and forty-five members were present.

May 1.

On motion Conference resolved to appoint a Secretary by nomination; and Thomas B. Sargent, James B. Houghtaling, and John T. Mitchell, were put in nomination. Thomas B. Sargent was elected.

Election of Secretaries.

Conference then, on motion, resolved to have two assistant Secretaries, and James B. Houghtaling, of the Troy Conference delegation, and Wesley Kenney, of the Pittsburgh Conference, were elected.

On motion of J. Early, the rules and orders for conducting the business of the General Conference of 1840 were read.

Rules and orders.

W. Capers moved to amend the first, by inserting "one o'clock, P. M.," instead of "half-past twelve o'clock," as the time for adjourning.

S. Martindale moved further to amend this rule, by inserting "nine o'clock, A. M.," as the time of meeting, instead of "half-past eight o'clock." The latter proposal was lost—the former prevailed; and the times of meeting and adjourning were fixed at half-past eight, A. M., and one, P. M. The rules as amended were then adopted.

On motion of P. P. Sandford, a line drawn with the third pillar from the altar was fixed as the bar of the Conference, within which the members are to sit.

J. Early moved a series of resolutions, marked A, B, and numbered from 1 to 12, which were read, amended, and acted upon, as follows:—

"A. Resolved, That the Secretaries be authorized and requested to employ, as soon as practicable, a suitable reporter, that the proceedings of the General Conference may be correctly prepared for publication from the beginning.

"B. Resolved, That the Book Agents at New-York be requested to have printed, in pamphlet form, for the use of the members of this Conference, a correct copy of the printed Minutes of the last General Conference, from the journals; and, in the same form, a correct copy of the reported and published Minutes of the present Conference, for the Church generally, and for the present General Conference; and also the rules as amended and adopted for the government of this Conference.

The above resolutions were referred to a select committee, consisting of J. Early, N. Bangs, W. Capers, C. Elliott, and M. Hill, to consider and report thereon to-morrow morning.

The remainder of the series, from 1 to 12, were read and adopted, as follows, except the *seventh* and *twelfth* which were withdrawn for the present.

May 1.
Resolutions to
provide for the
standing com-
mittees.

"Resolved 1. That a committee, consisting of one member from each Annual Conference, be appointed, to be called the Committee on Episcopacy, to whom shall be referred so much of the Bishops' Address as relates to the Episcopacy, as well as all other matters that relate to their administration.

"2. That a committee be appointed, to consist of one member from each Annual Conference, to be called the Committee on the Itinerancy, to whom shall be referred the acts and doings of the several Annual Conferences.

"3. That a committee be appointed, consisting of one member from each Annual Conference, to be called the Committee on Boundaries, to whom shall be referred all matters that relate to the boundaries of the several Annual Conferences.

"4. That a committee be appointed, to consist of nine members, to be called the Committee on the Book Concern, to whom shall be referred the report of the Agents at New-York and Cincinnati; and all other matters that relate to the interests of the Book Concern.

"5. That a committee be appointed, to be called the Committee on Education, to whom shall be referred all things that relate to our schools and colleges.

"6. That a committee be appointed, to consist of one member from each Annual Conference, to be called the Committee on Missions, to whom shall be referred so much of the Bishops' Address as relates to missions, and all matters that relate to the missionary interest.

Withdrawn for
the present.

"7. That a committee of — be appointed, to be called the Committee of Revisal and Unfinished Business, to whom shall be referred so much of the Bishops' Address as relates to revision, and all such other propositions as the Conference may choose to refer to them.

"8. That a committee of seven be appointed, to be called the Committee on Temperance, to whom shall be referred all petitions and propositions on that subject.

"9. That a committee of three be appointed, to be called the Committee on the Expenses of Delegates to the General Conference, whose duty it shall be to ascertain the whole amount of the expenses of the delegates, of the collections made to pay them, and if there be a deficiency, report the best method of paying it.

"10. That a committee of seven be appointed, to be called the Committee on Sunday Schools and Tract Societies, to whom shall be referred all communications on those subjects.

"11. That a committee of seven be appointed, to be called the Committee on the Bible Cause, to whom shall be referred all communications on that subject.

Withdrawn for
the present.

"12. That a committee be appointed, to whom shall be referred all communications relating to the Sabbath."

T. Crowder moved the appointment of a committee to superintend public worship during this Conference. Brother Martindale moved as a substitute, that the committee consist of five, viz.: two of the stationed preachers in New-York, one from Brooklyn, one from Jersey City, and one from Williamsburg. A motion to lay the whole subject on the table was lost; when the substitute was withdrawn. N. Bangs made a proposal on this subject, which, on motion, was laid on the table. In the midst of the discussion to which these motions gave rise, the session was prolonged fifteen minutes, to give the chair time to make a brief statement in reference to the Bishops' Address to this General Conference; whereupon the Conference resolved to sit with closed doors while receiving the communication from the Bishops.

May 1.
Action in regard
to committee
to superintend
preaching.

Closed doors.

S. Luckey offered a resolution, during the consideration of which the time of the session expired, and Conference was dismissed with the benediction, to meet again to-morrow morning, at half-past eight o'clock.

THURSDAY, MAY 2.

May 2.

Conference met at half-past eight o'clock, A. M., pursuant to adjournment, Bishop Hedding in the chair, and was opened by reading God's word, singing, and prayer, by brother Lane, of the Mississippi Conference.

While the Secretary was calling the list, J. Early moved to dispense with this formality; but as the motion did not prevail, the names of those who presented their certificates on yesterday were all called. The journal of yesterday was read, corrected, and approved.

On motion of P. Crandall, brother Martindale was appointed door-keeper during the time the Conference shall sit with closed doors.

Door-keeper

On motion of N. Bangs, the order of the day, viz., the Address of the Bishops, was suspended for the purpose of hearing the report of the committee, appointed yesterday, to consider and report on the best manner of preparing and printing the proceedings of the last and present General Conferences. The report of the committee was then presented and read.

A motion by J. A. Collins to lay the report on the table for the present was lost. T. Crowder moved the adoption of the report. A division was called for, and it was acted upon by sections. The first resolution was adopted. A motion made by E. Bowen to amend the second resolution by striking out so much of it as relates to the official acts of the last General Conference, did not prevail; and the second resolution was adopted. The report was then adopted, as follows:—

May 2.
Report in refer-
ence to report-
ing and print-
ing the pro-
ceedings of
Conference.

"The committee appointed to consider the best method of preparing and publishing the proceedings of the General Conference, have had the subject under consideration, and recommend the adoption of the following resolutions :—

"1. Resolved, That the several Editors of the General Conference papers, *Zion's Herald*, and *Northern Advocate*, be appointed a committee with authority to appoint a suitable reporter, to contract for his compensation, supervise his reports, and superintend their publication, both with respect to matter and manner.

"2. Resolved, That it shall be the duty of the Book Agents to have published in pamphlet form, as soon as practicable, the official acts of the last General Conference; and at the close of the present session, all its acts and doings as officially published by the committee of supervision; and also have printed in like form, for the use of the members of the General Conference, five hundred and fifty copies of the Rules adopted at this session for its government; together with all the standing committees.

"All which is respectfully submitted,

"JOHN EARLY, *Chairman*.

"May 2, 1844."

On motion of P. P. Sandford, the resolution to sit with closed doors was understood not to exclude any regular travelling preachers, or officers appointed by the General Conference.

B. M. Drake proposed to extend the privilege to all regular local preachers; but the motion was lost.

Reading of the
Bishops' Ad-
dress.

At half-past nine o'clock, Bishop Soule took the chair, and, after some prefatory remarks, read to the Conference the Address of the Bishops. (See Doc. A, in the Appendix.) When he had finished, Bishop Hedding resumed the chair.

Those delegates who had not presented their certificates were now permitted to offer them, and William A. Smith, William Winans, Benjamin M. Drake, James Jameson, Elbert F. Sevier, Samuel Patton, Peter Doub, Thomas Stringfield, Marvin Richardson, Phineas Rice, John B. Stratten, John Lovejoy, Frederick Upham, Sandford Benton, and Levi Scott, presented their certificates and took their seats.

A. Stevens in
place of P.
Townsend.

On motion of F. Upham, Abel Stevens, a reserve delegate of the Providence Conference, was put in place of Paul Townsend, a delegate from that Conference, who had not yet arrived.

Delegation from
Wesleyan Me-
thodist Church
in Canada.

The chair presented a certificate of the appointment of John Ryerson, Anson Green, and Egerton Ryerson, as a delegation to this Conference from the Wesleyan Metho-

dist Church in Canada. The certificate was read, and the two first-named brethren were introduced and invited to take seats.

May 2.

N. Bangs offered a paper to the Conference, and moved for its reading. As a substitute A. Poe moved its reference to a committee of seven. The substitute was lost. The chair decided that the consideration of Dr. Bangs' resolution was not now in order.

Paper offered by Dr. Bangs.

The chair announced the following standing committees, viz.:—

COMMITTEE ON THE BOOK CONCERN.—William Winans, Alfred Griffith, John B. Stratten, Thomas Crowder, William H. Raper, Elias Bowen, Calvin W. Ruter, Charles Betts, George Webber.

Committee on Book Concern.

COMMITTEE ON EDUCATION.—Henry B. Bascom, John Early, Robert Paine, John P. Durbin, Charles Elliott, Peter Akers, Stephen Olin, Matthew Simpson, Augustine B. Longstreet, Homer J. Clark, Charles Adams, Schuyler Seager, Jesse T. Peck.

Committee on Education.

COMMITTEE ON EXPENSES OF DELEGATES.—Charles B. Tippet, Charles D. Cahoon, William Patton.

Committee on Expenses.

COMMITTEE ON TEMPERANCE.—Henry Slicer, Marvin Richardson, Zachariah Connell, Phineas Crandall, William Murrah, Nelson Rounds, William Runnells.

Committee on Temperance.

COMMITTEE ON SUNDAY SCHOOLS.—Fitch Reed, A. L. P. Green, Leonidas L. Hamline, George W. Brush, John S. Porter, James E. Evans, John Hobart.

Committee on S. Schools.

COMMITTEE ON THE BIBLE CAUSE.—Lovick Pierce, Samuel Luckey, Jared Perkins, Levi Scott, G. W. D. Harris, John H. Power, Edmund W. Sehon.

Committee on Bible Cause.

J. Early offered a series of resolutions, which were read. On motion of I. Winner, these resolutions were amended by the addition of another, referring so much of the Bishops' Address as relates to Popery to a special committee to be appointed. (See Resolution 8.)

The *first* resolution was adopted.

A motion to lay the *second* resolution on the table was lost, and the resolution was adopted.

While the *third* resolution was under consideration, on motion of N. Bangs, the whole subject was laid on the table for the present.

He then further moved that the Presiding Elders of the New-York and Long Island Districts, and the Presiding Elder of the Newark District, New-Jersey, be a committee to appoint the preachers during this Conference. The motion prevailed, and these three Presiding Elders were constituted a committee on preaching.

Committee on preaching.

On motion of P. P. Sandford, this committee was authorized to call in and employ any aid they may judge proper.

May 2.

J. Early's motion to resume the consideration of the resolutions offered by him, did not prevail.

Committee composed of one member from each Conference.

On motion of J. Lane, Conference proceeded to constitute, by the appointment of one delegate from each Annual Conference, the following committees, on Episcopacy, Itinerancy, Boundaries, and Missions, as follows:—

Committee on Episcopacy.

COMMITTEE ON EPISCOPIACY.—R. Paine, J. T. Mitchell, P. P. Sandford, F. Upham, P. Crandall, M. Hill, E. Scott, T. Spicer, G. Baker, E. Bowen, S. Luckey, J. J. Steadman, J. Spencer, J. B. Finley, J. H. Power, G. Smith, A. Eddy, J. Stamper, Wm. W. Redman, B. T. Crouch, T. Stringfield, G. W. D. Harris, John C. Parker, John Clark, Wm. Winans, J. Boring, Wm. J. Parks, S. Dunwody, James Jamieson, J. Early, A. Griffith, H. White, I. Winner.

Committee on the Itinerancy.

COMMITTEE ON THE ITINERANCY.—J. B. McFerrin, C. Adams, M. Richardson, J. Lovejoy, H. Nickerson, Wm. D. Cass, James Covel, jr., A. Adams, J. M. Snyder, G. Filmore, G. W. Clarke, Wm. Hunter, Z. Connell, Edw. Thompson, Elijah Crane, James Havens, H. W. Reed, J. Vancleve, William Patton, Ed. Stevens, E. F. Sevier, S. S. Moody, W. P. Ratcliffe, Littleton Fowler, J. Lane, Wm. Murrah, J. E. Evans, W. M. Wightman, Peter Doub, W. A. Smith, John Davis, I. T. Cooper, J. S. Porter.

Committee on Boundaries.

COMMITTEE ON BOUNDARIES.—P. Rice, Levi Scott, S. Benton, G. Pickering, E. Robinson, S. Kelley, J. M. Wever, W. W. Ninde, D. A. Shepherd, J. B. Alverson, J. Bain, J. Drummond, C. Elliott, A. Poe, J. A. Baughman, J. Miller, B. Weed, P. Cartwright, J. M. Jamieson, W. Gunn, S. Patton, T. Madden, W. M'Mahan, J. C. Parker, L. Fowler, G. M. Rogers, G. Garrett, J. W. Glenn, C. Betts, H. G. Leigh, T. Crowder, H. Slicer, T. Neal.

Committee on Missions.

COMMITTEE ON MISSIONS.—N. Bangs, J. A. Collins, A. Stevens, D. S. King, Geo. Webber, J. Spaulding, J. T. Peck, A. D. Peck, N. Rounds, Asa Abell, T. Goodwin, R. Boyd, J. M. Trimble, Elmore Yokum, Alvin Billings, E. R. Ames, J. Sinclair, N. G. Berryman, J. C. Berryman, H. H. Kavanaugh, T. Stringfield, A. L. P. Green, T. Joyner, A. Hunter, J. Clark, B. M. Drake, J. Hamilton, L. Pierce, W. Capers, L. M. Lee, T. J. Thompson, J. K. Shaw, J. Jameson.

After prayer by brother Dunwody, Conference adjourned, to meet to-morrow morning, at half-past eight o'clock.

May 3.

FRIDAY, MAY 3.

Conference met, at half-past eight o'clock, Bishop Andrew in the chair, and was opened with appropriate exercises, by brother Finley.

On motion of N. Bangs, the calling of the list was dispensed with.

May 2.
Calling the list dispensed with.

The journal of yesterday was read, corrected, and confirmed.

The following resolutions, offered by J. B. Finley, were adopted:—

"1. Resolved, That the Rev. G. Lane, Rev. J. F. Wright, and Rev. L. Swormstedt, Book Agents at New-York and Cincinnati, be, and they are hereby invited to take seats within the bar of this Conference, whenever it shall suit their convenience so to do; and that they be at liberty to speak on all subjects relating to the Book Concern that may come before the Conference.

Resolutions inviting the Book Agents and Missionary Secretary to take seats.

"2. Resolved, That the Rev. C. Pitman, Corresponding Secretary of the Missionary Society of the M. E. Church, be invited to take a seat within the bar of this Conference, whenever it shall suit his convenience so to do; and that he be at liberty to speak on all subjects relating to the missionary cause which may come before the Conference.

"P. P. SANDFORD,
"J. B. FINLEY.

"May 3, 1844."

Lovick Pierce and George F. Pierce, of the Georgia Conference, and Aaron Woods, of the Indiana Conference, appeared, and took their seats.

J. B. M'Ferrin presented the following resolution, which was adopted, namely:—

"Resolved, That the Rev. Dr. Bond, and Rev. G. Coles, be invited to take seats within the bar; and take such part in the deliberations of this body from time to time as they may feel disposed, during our present session."

Editors of Chr. Adv. invited to take seats.

The chair, under the rule, called for reports, petitions, and memorials, and called the Conferences in order.

Call for reports, petitions, &c.

New-York Conference.—N. Bangs presented the report of the Book Committee in N. York, which was read, and, on motion, referred to the Committee on the Book Concern.

New-York Conference.

Providence Conference.—F. Upham presented a memorial of that Conference on the subject of slavery. The reading being called for, it was read.

Providence Conference.

J. A. Collins moved for the appointment of a committee, to be called the Committee on Slavery, and to be constituted by one member from each Annual Conference.

Committee on Slavery ordered.

W. Capers' motion to lay this on the table was lost, and the committee was ordered.

F. Upham presented memorials on slavery, from Elm-street station, New-Bedford, Fall River, Chatham, South Smithfield, Pawtucket, and Cumberland stations, which were all referred to the Committee on Slavery.

Providence Conference.

Sandford Benson, from the same Conference, presented

- May 2. a similar petition from Norwich Falls, which was referred to the same committee.
- New-England Conference. *New-England Conference.*—P. Crandall presented memorials on slavery from St. Paul's Church, Lowell; North Brookfield, Holliston, South Brookfield, Lowell, and Spencer, which were referred to the Committee on Slavery.
- D. S. King presented a similar petition from Chelsea, which was referred to the same committee.
- J. Porter presented a memorial signed by three stewards of Lynn Common, in behalf of the society, which was referred to the Committee on Slavery.
- J. Porter also presented a petition from the Lynn Common station on temperance, which was referred to the Committee on Temperance.
- Maine Conference. *Maine Conference.*—E. Robinson presented a memorial on slavery from the Maine Annual Conference, which was read, and referred to the Committee on Slavery.
- N. Hampshire Conference. *New-Hampshire Conference.*—S. Chamberlin presented memorials on slavery from Boscawen, Deering, and Hillsborough, Peterborough, South Sutton, Chichester, Rindge, Sandown, New-Ipswich, Derry, North Salem, Hudson, Gilmanton, Northfield, Goff's Town, Pembroke, Henniker, Nashua, and Concord, which were referred to the Committee on Slavery.
- J. Perkins presented memorials from Marlow, N. Charleston, Unity, Acworth, Charleston, and Alstead, which were referred to the Committee on Slavery.
- S. Kelley presented memorials on slavery from Newmarket and South Newmarket stations, Poplin, Portsmouth, Methuen, East Salisbury, and Greenland circuits, which were referred to the same committee.
- W. D. Cass presented memorials on slavery from Dover, Epping, Seabrook, Great Falls, Rochester, and East Sandmanton: referred to the same committee.
- Black River Conference. *Black River Conference.*—A. D. Peck presented a memorial on slavery from Victory circuit, which was referred to the Committee on Slavery.
- Pittsburg Conference. *Pittsburg Conference.*—J. Drummond presented memorials on slavery from Clayville, Cadiz, Sharon, Washington, Norwich, Coshocton, Cambridge, McConnellsville, and Canton circuits, which were referred to the Committee on Slavery.
- Memorial on the trial of preachers. J. Spencer presented the memorial of forty-eight travelling preachers, praying that an accused travelling preacher may be tried by a committee of the Annual Conference, instead of the whole body; and asking that the Discipline be so altered as to meet the case. He moved the appointment of a committee of five, to be called the Committee on Revision and Unfinished Business, to whom his

memorial may be referred. The committee was ordered, and the memorial referred to it.

May 2.

R. Boyd presented three petitions on slavery, from Washington circuit, three from Summerfield, and two from Barnesville, which were referred to the Committee on Slavery.

North Ohio Conference.—J. H. Power presented a memorial from the Quarterly Meeting Conference of Nashville, asking for a rule in Discipline to require some literary and theological training, before the Quarterly Meeting Conferences license a man to preach. This petition was read, and, on motion of J. H. Power, a select committee of five was ordered, to whom the paper was referred. Bro. Power presented nine more memorials on the same subject, from the Quarterly Meeting Conferences of Mansfield and Mount Vernon stations; and Olivesburg, Amity, Bellsville, Frederick, East Union, Martinsburg, and Mount Gilead circuits, which were referred to the same committee.

North Ohio Conference.

Petitions on literary and theological training of local preachers referred to a select committee.

Ohio Conference.—When this Conference was called, J. Drummond, of the Pittsburg Conference, presented a memorial from the Marietta station, on slavery, which was referred to the proper committee.

Ohio Conference.

Rock River Conference.—J. T. Mitchell presented six resolutions from the Rock River Conference, which were referred to the appropriate committees.

Rock River Conference.

J. Sinclair presented a memorial on slavery from the Roscoe circuit, which was referred to the Committee on Slavery.

Kentucky Conference.—B. T. Crouch presented a resolution of this Conference in reference to division, which was referred to the Committee on Boundaries.

Kentucky Conf.

Indiana Conference.—M. Simpson presented Conference resolutions on division, which were referred to the Committee on Boundaries. Others praying for a reduction in the price of our books, and in reference to the "Social and Domestic Library," which were referred to the Committee on the Book Concern. Also one in regard to our German missions, praying that they may not be separated from our general work: referred to the Committee on Missions. And a series of Conference resolutions, which were referred to the Committee on Revisal and Unfinished Business.

Indiana Conf.

On motion of J. Early, all the memorials and resolutions on the subject of the proposed Social and Domestic Library were referred to a special committee of nine, which was ordered; and all the papers of this description are directed to be given to this committee.

Committee on Social and Domestic Library.

Arkansas Conference.—J. C. Parker presented a memorial from the Sunken Fork circuit, praying that it may be

Arkansas Conf.

May 3

Virginia Conf.
Memorial of Dr.
Waller.

added to the Texas Conference. Referred to the Committee on Boundaries.

Virginia Conference.—When the Virginia Conference was called, Bishop Soule presented a memorial (which had been laid on the President's table) from Wm. J. Waller, of that Conference, praying the General Conference to give an expression of opinion on doctrine and law; and containing some complaints against the action of the Virginia Conference, and the course adopted by the Editor of the Richmond Christian Advocate.

Action on Dr.
Waller's memorial.

A motion, offered by W. Winans, to lay the memorial on the table, prevailed. After this, considerable conversation took place, and A. Poe moved to reconsider the above vote; which motion prevailed.

H. Slicer then moved, that so much of the memorial as refers to the acts of the Virginia Conference be referred to the Committee on Itinerancy; so much as relates to the Editor of the Richmond Christian Advocate be referred to the Committee on the Book Concern; and so much as relates to the baptism of children, to the Committee on Revision.

At this stage of the proceedings, J. B. Finley moved to lay the whole subject on the table; which motion was lost.

A division of H. Slicer's motion was called for, and the first section, referring a portion to the Committee on Itinerancy, was adopted. The second section, referring another portion to the Committee on the Book Concern, was also adopted. While the third was under discussion, motions to prolong the session until P. P. Sandford had concluded his remarks, and an amendment, proposing to lengthen the session until the subject was disposed of, both failed; and before a vote was had on the third section, the time of adjournment arrived, and Conference was dismissed with the benediction by the President.

May 4.

SATURDAY, MAY 4.

Conference met at half-past eight o'clock, A. M., and was opened with appropriate religious exercises by brother White. Bishop Waugh in the chair.

The journal of yesterday was read, corrected, and approved.

John Farree, of the Ohio Conference, and Thomas Severn, of the New-Jersey Conference, appeared and took their seats.

Address of the
Wesleyan
Conference,
England.

On motion of N. Bangs, the Conference suspended the order of the day for the purpose of receiving the Address of the Wesleyan Methodist Conference of England. The Address was then read, and, on motion of N. Bangs, re-

ferred to a committee of three, to be called a Committee of Correspondence, to answer it. On motion of N. Bangs, the Conference ordered that the Address be published. (App. Doc. B.)

May 4.

The chair reported the following committees, viz. :—

COMMITTEE ON REVISAL.—George Peck, John G. Dow, John A. Gere, Aaron Wood, John Ferree.

Committee on Revisal.

COMMITTEE ON COURSE OF STUDY.—Stephen Martindale, John Bear, Truman Seymour, Silas Comfort, Simon Elliott.

Committee on Course of Study.

COMMITTEE ON SOCIAL AND DOMESTIC LIBRARY.—Allen Wiley, C. W. Carpenter, G. F. Pierce, A. L. P. Green, H. A. C. Walker, Schuyler Chamberlin, Edmund Thompson, N. J. B. Morgan, F. G. Hibbard.

Committee on Social and Domestic Library.

On motion of M. Simpson, the order of the day was suspended for the purpose of offering the following resolution :—

“Resolved, That permission having been obtained of the city authorities to have the street in front of the church covered with tan, to prevent the disturbance of the Conference by the noise of vehicles, &c., the Book Agents have the street so covered as soon as practicable.”

Resolution to cover the street with tan.

A. Poe moved to lay the resolution on the table. Lost. The resolution was then adopted.

The chair, under the rule, called for reports, petitions, and memorials.

Reports, petitions, and memorials.
Virginia Conf.

Virginia Conference.—The Conference resumed the consideration of the memorial of W. J. Waller, of the Virginia Conference, which was the reference of so much of the memorial as referred to the baptism of children. T. Stringfield presented the following resolution :—

“Resolved, That we reconsider the vote referring parts of the memorial of W. J. Waller to two of the standing committees.”

The Conference then reconsidered the vote of reference, and referred the memorial to a committee of five. The following resolution was adopted :—

Memorial of J. W. Waller referred to a special committee

“Resolved, That we commit the entire memorial of W. J. Waller to a special committee, to examine, and report on any point or points therein contained, which, in their judgment, should engage the attention of this Conference.”

W. A. SMITH.”

Virginia Conference was again called, when Bishop Soule presented the memorial of James M. Taylor, a member of the Methodist Episcopal Church, in the city of Richmond, stating its contents ; whereupon, on motion of J. B. Finley, the Conference granted the memorialist leave to withdraw his petition.

J. W. Taylor's petition withdrawn.

J. Early presented two resolutions of the Virginia Conference, on the subject of a Social and Domestic Library,

May 4.

and a branch book depository in the city of Richmond, which were referred to their appropriate committees.

J. A. Collins presented a sealed communication, and moved that the President open and read it, and give to the Conference a synopsis of its contents.

J. P. Durbin moved to amend the resolution by including all sealed communications addressed to the Conference: admitted by the mover; and the resolution was adopted.

Baltimore Conference.

Baltimore Conference.—H. Slicer presented the request of the Baltimore Conference for a division of said Conference. Referred to Committee on Boundaries.

Memorial of Local Preachers' Association of Baltimore.

J. A. Collins presented a communication from the Local Preachers and Exhorters' Association of the city of Baltimore, asking such an addition to our rules as to make local preachers and exhorters, accused of crime or misdemeanor, subject to trial, &c., either in the circuit or station where the accused resides, or where the offence was committed. Also to make them responsible to the Quarterly Conference for the publication or circulation of any doctrines or other matter injurious to the purity or peace of the church: referred to the Committee on Revisal and Unfinished Business. Also for a suitable course of study for local preachers: referred to the Committee on Course of Study.

The President stated that he had read the sealed communication presented by brother Collins, and gave the Conference a synopsis of its contents.

E. Robinson moved that the memorialist have leave to withdraw his petition: this resolution was withdrawn, but was renewed by J. B. Finley. J. A. Collins moved to lay the resolution on the table: lost. S. Martindale presented the following substitute:—

"Resolved, That this communication be referred to the special committee to whom was referred the memorial of W. J. Waller." The substitute prevailed.

Philadelphia Conference.

Philadelphia Conference.—H. White presented a memorial from Philadelphia on the subject of coloured testimony. Referred to Committee on Slavery. Also resolution of the Philadelphia Conference on the restoration of Mr. Wesley's rule on buying, selling, and using spirituous liquors—In relation to a course of study for local preachers—Asking the General Conference to remit a claim of Book Concern against J. Quinby, deceased—To publish a monthly quarto periodical by the Book Concern at New-York—To extend the probation of travelling preachers to four years—On the return of members at the Annual Conferences, so as to make a distinction between probationers and those in full membership—On the request to concur with the Genesee Conference on the subject

of altering the general rule on slavery—On the request of the New-Jersey Conference, on the subject of making local preachers responsible and cognizable for all offences at the places where committed—On the request of the New-York Conference to restore Mr. Wesley's original rule on spirituous liquors—Also of the New-York Conference on the subject of slavery. All referred to their appropriate committees.

May 4.
Philadelphia
Conference

H. White also presented the resolutions of the Philadelphia Conference, on the subject of the general desecration of the Sabbath.

G. Baker moved their reference to a select committee of five. Carried.

T. J. Thompson presented a memorial from certain coloured persons, members of the church in Philadelphia, asking a rule requiring all preachers employed by Conference to pass an annual examination. Referred to Committee on Revisal and Unfinished Business.

New-Jersey Conference.—I. Winner presented a resolution of the New-Jersey Conference, asking that the rule of discipline under the head of "Presiding Elders," section 5, quest. 4, may read, "How long may a Bishop allow a Presiding Elder to remain in office?" Referred to Committee on Revisal.

New-Jersey
Conference.

On motion of W. Winans, the rules were suspended to allow him to ask to be released from a committee; and he asked to be released from serving on the Committee on the Book Concern. The Conference granted his request; and W. H. Raper was appointed chairman of the Committee on the Book Concern; and S. D. Ferguson to fill the place of W. Winans on said committee.

Winans released from Book Committee, and Raper appointed chairman.

The call for memorials, &c., was resumed.

Troy Conference.—J. B. Houghtaling presented two resolutions of the Troy Conference; one on the subject of slavery, and one on the subject of temperance, which were referred.

Troy Conference.

T. Spicer presented a memorial on the subject of slavery from Chazy station; also one from West Plattsburg, asking a repeal of the resolution on coloured testimony. Referred to Committee on Slavery.

New-Hampshire Conference.—J. G. Dow presented memorials, from the following places, on the subject of slavery, viz.:—Montpelier, Barre, Randolph, Chelsea, Bethel, Williamstown, Orange, Pittsfield, Sharon, Union Village, Middlesex, Thetford, Cambridge, Moretown, Rochester, Barnard, Gaysville, and Royalton, which were referred to the Committee on Slavery.

New-Hampshire Conference.

E. Scott presented memorials on the subject of slavery from Newark, which were referred to the Committee on Slavery.

May 4.
New-Hamp-
shire Confer-
ence.

C. D. Caboon presented two petitions on the division of New-Hampshire Conference. Referred to Committee on Boundaries. Also memorials, on the subject of slavery, from Claremont and Athens, which were referred to the Committee on Slavery. Also a memorial of the New-Hampshire Conference on slavery, which document he asked to have read. A. B. Longstreet moved to dispense with the reading. This motion was lost; and the document was then read, and referred to the Committee on Slavery. Also certain resolutions of the New-Hampshire Conference, on the appointment of slaveholders to the office of Missionary Secretary, or missionaries, under the direction of the Parent Board, which were read and referred to the Committee on Slavery. Also resolutions on the subject of coloured testimony: read and referred to the same committee.

W. D. Cass presented a memorial from Tamworth station, on the subject of slavery, which was referred to the Committee on Slavery.

New-England
Conference.

New-England Conference.—P. Crandall presented memorials, on the subject of slavery, from South Hadley and Worthen-street station, Lowell, which were referred to the Committee on Slavery.

J. Porter presented memorials, on slavery, from Lynn (Wood End) and Gloucester. Referred to Committee on Slavery.

C. Adams presented memorials on the subject of slavery, from Greenfield, Greenwich, Prescott, Belchertown, Ludlow, Athol, Dana, Petersham, South Wilbraham, North Wilbraham, Springfield, and the students of Wesleyan University, which were referred to Committee on Slavery.

Pittsburg Con-
ference.

Pittsburg Conference.—S. Wakefield presented three memorials from the Murraryville circuit, on the subject of slavery, which were referred to the Committee on Slavery.

W. Hunter presented the action of the Pittsburg Conference on the resolutions of the New-York Conference on slavery and temperance, which were referred to the Committees on Slavery and Temperance.

Maine Confer-
ence.

Maine Conference.—E. Robinson presented eight memorials on the subject of slavery, from Kent Hill, Wintthrop station, Prospect circuit, Penobscot circuit, Quarterly Conference of Exeter and Corinth circuits, Exeter, Montsville, and Bowdoinham circuits, which were referred to the Committee on Slavery.

Black River
Conference.

Black River Conference.—G. Baker presented six resolutions of this Conference: 1. On the Genesee Conference resolution on slavery; 2. On the New-York Conference resolution on temperance; 3. On the New-York Con-

ference resolution on slavery; 4. On the New-Jersey Conference resolution on the trial of local preachers; 5. Asking the General Conference to rescind the resolution upon coloured testimony; 6. Asking the General Conference to define the "evil of slavery." The first, third, fifth, and sixth, were referred to the Committee on Slavery, and the fourth to the Committee on Revisal.

May 4.
Black River
Conference.

W. W. Ninde presented a memorial from Fairfield circuit, on the subject of slavery. Referred to Committee on Slavery.

Erie Conference.—J. J. Steadman presented a memorial from Peter D. Horton, complaining of the Erie Conference, and asking relief on account of books purchased. Referred to Committee on Book Concern.

Erie Confer-
ence.

Oneida Conference.—N. Rounds presented the memorial of sundry persons, members of the church in Sharon and Cobleskill charges, asking to be set off to the Troy Conference. Referred to Committee on Boundaries.

Oneida Confer-
ence.

S. Comfort presented a memorial of the Wyoming District Lyceum of travelling preachers, on the subject of seating congregations. Referred to Committee on Revisal.

Michigan Conference.—E. Crane presented the petition of sundry persons, members of the M. E. Church in the towns of Gorham and Chesterfield, in the state of Ohio, asking that said towns may be set off to the Michigan Conference. Referred to Committee on Boundaries.

Michigan Con-
ference.

G. Smith presented a resolution of the Michigan Conference, requesting General Conference to rescind the resolution on coloured testimony. Referred to Committee on Slavery. Also a resolution of the same Conference, asking to have the missions among the Ojibway Indians set off to the Michigan Conference. Referred to the Committee on Missions.

Genesee Conference.—G. Filmore presented a memorial of the Genesee Conference on the subject of coloured testimony. Read, and referred to the Committee on Slavery. Also a memorial from Akron circuit on the same subject. Referred to same committee.

Genesee Con-
ference.

F. G. Hibbard presented a memorial from St. John's Church, Rochester, on the subject of slavery. Referred to Committee on Slavery.

North Ohio Conference.—E. Yocum presented four memorials from Ashland, Canal Dover, Richfield, and Jeromeville circuits, on the subject of a course of study for local preachers. Referred to Committee on Course of Study. J. H. Power presented a memorial from members of Dover, Amherst, Elyville, Milan, Norwalk, Brooklyn, Brunswick, and Clarksfield circuits, on the same subject, which were referred to the same committee. Also a

North Ohio Con-
ference.

May 4.
North Ohio Conference.

petition of C. Waddle, to be released from a claim held against him by the Book Concern. Referred to Committee on Book Concern. Also a petition of certain persons in the village of Roscoe, North Ohio Conference, and in the village of Coshocton, Pittsburg Conference, asking that Roscoe may be set off to the Pittsburg Conference. Referred to Committee on Boundaries. W. Runnells presented a memorial of C. B. Squire, to be released from a claim held against him by the Book Concern at New-York. Referred to Committee on Book Concern.

Kentucky Conference.

Kentucky Conference.—B. T. Crouch presented resolutions of the Kentucky Conference: 1. On reducing the price of books published by the Book Concern. Referred to Committee on Book Concern. 2. In reference to the general rule on spirituous liquors. Referred to Committee on Temperance. 3. In reference to the general rule on slavery. Referred to the Committee on Slavery.

Ohio Conference.

Ohio Conference.—J. B. Finley presented the report of the Book Committee at Cincinnati, which was read, and referred to the Committee on the Book Concern.

Also, a memorial on Sunday schools, and a plan of a "Social and Domestic Library." Also, a memorial on slavery from Newark, Ohio. Also, on eclectic divinity. All of which were referred to the appropriate committees.

J. M. Trimble presented a series of resolutions adopted by the Ohio Conference. 1. On the New-York Conference resolution on temperance. 2. On the New-York Conference resolution on slavery. 3. On the subject of a "Social and Domestic Library." 4. Requesting the General Conference to remit the claim against Jacob Young, for books, amounting to \$326 28. 5. On the studies of under graduates in the ministry, requiring all, before being received on trial, to be examined on the literary part of their course of study. All the above were referred to their appropriate committees.

Missouri Conference.

Missouri Conference.—W. W. Redman presented resolutions of the Missouri Conference. 1. Inquiring into the propriety of reporting persons only on trial in the Minutes. 2. On "Social and Domestic Library." 3. On the New-York Conference resolution respecting Mr. Wesley's original rule on temperance. 4. On the New-Jersey Conference resolution respecting the trial of local preachers. All referred to the appropriate committees.

Georgia Conference.

Georgia Conference.—L. Pierce presented resolutions of the Georgia Conference, asking a division of said Conference. Referred to Committee on Boundaries. Bishop Morris presented a letter from P. P. Smith on the same subject, which was referred to the same committee.

Arkansas Conference.

Arkansas Conference.—G. Parker presented a resolution of the Arkansas Conference on the subject of a "So-

cial and Domestic Library," which was referred to the committee on that subject.

May 4.

The chair called for appeals, and

Appeals.

J. A. Gere presented the appeal of Francis A. Harding, of the Baltimore Conference; which, on motion, the Conference made the special order for Tuesday next.

F. A. Harding.

E. Crane presented the appeal of Bradford Frazee, of the Michigan Conference; and, on motion, Conference voted to proceed to the hearing of this appeal immediately on finishing the appeal of F. A. Harding.

B. Frazee.

J. H. Power presented the appeal of Luman A. Allen, of the North Ohio Conference, which, on motion, was made the special order for Friday next.

L. A. Allen.

N. Bangs presented a communication from the M. E. Church in Upper Canada, and moved that it be read: carried. The communication having been read, N. Bangs moved that the brethren appointed by the said church as delegates to this Conference, be recognized, and invited to take their seats. J. T. Peck moved to lay the resolution on the table, and make it the special order for Monday next, immediately after reading the journals; which motion prevailed.

Communication from the M. E. Church in Upper Canada.

P. Crandall moved to prolong the session, to allow the delegates to make their appointments of the Committee on Slavery: carried. The following persons were then appointed:—

COMMITTEE ON SLAVERY.—G. Peck, A. Stevens, J. Porter, E. Robinson, C. D. Cahoon, T. Seymour, A. D. Peck, S. Comfort, A. Steele, J. J. Steadman, S. Wakefield, J. Ferree, E. Thompson, E. Crane, A. Wiley, J. T. Mitchell, P. Cartwright, W. Patton, W. Gunn, T. Stringfield, A. L. P. Green, W. M'Mahan, W. P. Ratcliffe, L. Fowler, G. M. Rogers, J. Boring, G. F. Pierce, H. A. C. Walker, P. Doub, W. A. Smith, G. Hildt, W. Cooper, T. Sovereign.

Committee on Slavery.

S. Patton, of the Holston Conference, asked and obtained permission for the delegates of said Conference to release T. Stringfield from the Committee on Missions, and to appoint E. F. Sevier in his place.

Change of members of committees.

E. Robinson asked to be released from the Committee on Boundaries. His request was granted, and D. B. Randall appointed in his place.

E. Thompson asked to be released from the Committee on Itinerancy. His request was granted, and W. Runnells appointed in his stead.

The chair changed T. Seymour from the Committee on Course of Study, and appointed S. D. Ferguson to fill his place. S. D. Ferguson was released from the Committee on the Book Concern, and T. Seymour was appointed in his place.

A. L. P. Green was released from the Committee on

May 4. Tracts and Sunday schools, and T. Madden appointed in his place.

Conference then adjourned with prayer by brother Crowder.

May 6.

MONDAY, MAY 6.

Conference assembled at half-past eight o'clock, A. M., Bishop Morris in the chair. Religious exercises were conducted by brother Neal.

The journal of Saturday was read, corrected, and confirmed.

H. B. Bascom appeared, and took his seat.

The chair announced the following committees :—

Com. of Correspondence.

COMMITTEE OF CORRESPONDENCE.—George Peck, Robert Paine, L. L. Hamline.

Com. on the Sabbath.

COMMITTEE ON THE SABBATH.—Nathan Bangs, James B. Finley, John P. Durbin, Jefferson Hamilton, Charles Adams.

Com. on petition of W. J. Waller.

COMMITTEE ON PETITION OF W. J. WALLER.—John Davis, Tobias Spicer, Benj. M. Drake, Benj. T. Crouch, Aaron Adams.

Communication of delegates of M. E. Church in Canada referred.

The special order of the day, the motion of N. Bangs to invite the delegates from the M. E. Church in Canada to seats in this Conference, was taken up, and N. Bangs and S. Luckey further proposed to refer the communication presented in behalf of these brethren, and the motion inviting them to take seats, to a select committee of five. The proposal was agreed to, and the reference made accordingly.

H. Slicer's complaint of the reporter.

On a complaint of H. Slicer, in regard to a misrepresentation of him published in the "Commercial Advertiser," the Conference, by a vote, declined to hear the reporter in explanation. A motion to suspend the order of business, for the purpose of taking further action in this matter, was laid on the table.

Call for reports.

The chair, under the rule, called for reports of committees ; but before the call had been answered, the order of business was suspended, to admit the following resolution, which was adopted with great unanimity :—

E. S. Janes invited to a seat.

"Resolved, That Rev. E. S. Janes, Financial Secretary of the American Bible Society, be invited to take a seat within the bar of the house ; and to speak on all subjects connected with the Bible cause."

Reports of Book Agents of New York and Cincinnati.

When the New-York Conference was named, in resuming the call for reports, P. P. Sandford presented the report of the Book Agents at New-York ; which was read, and referred to the Committee on the Book Concern.

J. F. Wright, Book Agent at Cincinnati, presented the

report of the Book Agents in that city, which was read, and referred to the Committee on the Book Concern.

May 6.

The chair called, under the rule, for petitions, memorials, and appeals, calling the Conferences in order.

Petitions and
memorials.

Providence Conference.—S. Benton presented a resolution of the Annual Conference, asking a change of a rule of Discipline in regard to superannuated preachers. Referred to Committee on Revisal.

Providence
Conference.

Maine Conference.—J. B. Hobart presented a memorial on slavery, which was referred to the committee on that subject.

Maine Confer-
ence.

New-Hampshire Conference.—J. Perkins presented memorials on slavery from Winchester, Hinsdale, Guilford, Cavendish, Putney, Wethersfield, West Windsor, and Wilmington, which were appropriately referred. S. Kelley presented memorials on slavery from Dunham, Newmarket, and South Newmarket, which were also referred.

N. Hampshire
Conference.

Troy Conference.—J. B. Houghtaling presented a memorial on slavery from Essex circuit, which was referred.

Troy Confer-
ence.

Oneida Conference.—J. M. Snyder presented the concurrence of this Conference in the circulars from the Genesee and New-York Conferences on slavery and temperance; which were referred appropriately. Also, of non-concurrence with the resolution of the New-Jersey Conference in regard to local preachers. Also, the petition of said Conference, asking for the rescinding of the resolution of 1840 on the testimony of coloured persons. This was read, and referred to the Committee on Slavery. Also, resolutions of the Conference, recommending an alteration in usage or law, by which a Presiding Elder shall not hold the office more than four years at one time, nor a preacher be returned to the same charge short of six years from the time of his appointment to it. Also, a resolution instructing the delegates of the above Conference to exert themselves to have the term of probation of travelling preachers extended to four years. These were read, and referred to the Committee on Revisal.

Oneida Confer-
ence.

Genesee Conference.—G. Filmore presented the unanimous concurrence of this Conference with the resolutions of the New-York and New-Jersey Conferences on temperance and slavery, and in reference to the trial of local preachers. Referred.

Genesee Con-
ference.

Ohio Conference.—J. B. Finley presented the memorial of Jacob Young, a member of the Ohio Conference, asking a release from a debt to the Book Concern. Referred to Committee on the Book Concern. Z. Connell presented the memorial of sundry members of this Conference, praying for a modification of the rule in reference to admitting persons to the Lord's table. Referred to Committee on Revisal.

Ohio Confer-
ence.

May 6.
North Ohio
Conference.

North Ohio Conference.—E. Thompson presented resolutions of this Conference approving the plan of a Social and Domestic Library. Referred to committee on that subject.

Also, the non-concurrence of this Conference with the resolution of the Genesee Conference on the alteration of the rule on slavery; and the concurrence of the Conference with the New-York resolutions on temperance and slavery. All referred.

Also, a petition of the North Ohio Conference, asking a donation from the Book Concern to the Ohio Wesleyan University, of one copy of every book published or on sale at our Conference office. Referred to Committee on Book Concern.

Indiana Confer-
ence.

Indiana Conference.—A. Wood presented a petition from sundry persons, members of the M. E. Church in the Michigan Conference, asking a change in the line of division between that and the Indiana Conference. Referred to Committee on Boundaries.

Illinois Confer-
ence.

Illinois Conference.—J. Vancleve presented a resolution of unanimous concurrence of this Conference in the recommendation of the Book Committee in Cincinnati, in relation to a "Social and Domestic Library." Referred to the committee on that subject.

P. Cartwright presented a resolution on the division of the Illinois Conference, which was referred to the Committee on Boundaries. When the

Missouri Con-
ference.

Missouri Conference was called, W. W. Redman presented the appeal of James S. Lent, from the action of the Genesee Conference. On motion, the appeal was received, and laid on the table.

Kentucky Con-
ference.

Kentucky Conference.—E. Stephenson presented a memorial from the Quarterly Meeting Conference of Elkton circuit, in relation to the support of our ministers, which, on motion of brother Stephenson, was referred to a committee of seven, to be appointed for that purpose. The following resolution was passed:—

"Resolved, That a special committee of seven be appointed by the chair, whose duty it shall be to consider and report in relation to the expediency of revising and amending our present system of rules on the subject of ministerial support, to whom shall be referred all communications addressed to this body on that subject."

Holston Confer-
ence.

Holston Conference.—E. F. Sevier presented resolutions of non-concurrence with the Genesee and New-York Conferences on slavery; which were read, and referred to the Committee on Slavery. Also, a resolution of concurrence with the New-York Conference on temperance. Referred to Committee on Temperance. Also, a resolution approving of a Social and Domestic Library. Referred to committee on that subject. Also, a resolution asking a

change in the line of division between Holston and South Carolina Conferences. Referred to Committee on Boundaries. Also, a resolution praying for a rule to be inserted in the Discipline, authorizing a Presiding Elder, when he judges a local preacher has been unjustly acquitted, to refer the case to an Annual Conference for adjudication. Read, and referred to Committee on Revisal.

May 8

Tennessee Conference.—J. B. M'Ferrin presented the unanimous concurrence of this Conference with the New-Jersey Conference on the trial of local preachers; also, their non-concurrence with the Genesee and New-York Conferences on slavery, and the New-York Conference on temperance. Referred to the proper committees.

Tennessee Conference.

Alabama Conference.—W. Murrah presented a resolution of this Conference concerning the S. W. Christian Advocate. Referred to Committee on Book Concern. Also, resolutions of non-concurrence with the New-York resolutions on temperance and slavery; which were referred to their proper committees.

Alabama Conference.

Virginia Conference.—J. Early presented the unanimous concurrence of this Conference with the New-Jersey Conference on the trial of local preachers; also, the unanimous non-concurrence with the Genesee and New-York resolutions on slavery, and the alteration of the rule on spirituous liquors. All referred to the proper committees.

Virginia Conference.

Baltimore Conference.—J. A. Collins presented a memorial from Jared H. Young, a superannuated member of this Conference, asking the attention of the General Conference to a chart of Methodism. The reading was called for, and had proceeded, when a motion that the further reading be dispensed with was carried, and the petition was referred to a select committee of three.

Baltimore Conference,
Memorial of J. H. Young.

When the call, by Conferences, for petitions, memorials, and appeals, was ended, W. A. Smith offered a resolution of instruction to the Committee on Slavery; which, on motion of J. Spencer, was laid on the table by a vote of eighty-eight to seventy-eight.

Motion to instruct the Committee on Slavery, laid on table.

T. Spicer offered the following resolution:—

“Resolved, That the rule of Discipline, excluding disorderly members from society and church privileges, sec. 7, on page 92, be so amended that ans. 2 shall read as follows:

“2. But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers, or words, *the buying, selling, or using intoxicating liquors as a beverage*, or disobedience to the order and discipline of the church, &c.”

Proposed amendment of Discipline.

J. T. Peck moved to refer this to the Committee on Revisal, with instructions to report thereon. J. Early moved to amend by striking out the instructions. On motion

May 6.

of H. Slicer, the amendment was laid on the table. The reference, with instructions to the committee, prevailed.

J. A. Collins moved the following, which on motion was referred to the Committee on Revisal:—

Proposed amendment of Discipline.

To amend ans. 2 to quest. 2, of sec. 6, page 32, so as to make the last clause read thus:—"Nevertheless, the Presiding Elder of the district in whose bounds the preacher was appointed to labour, shall forthwith bring him before a committee of at least three travelling preachers, to determine as to the necessity of the reasons alleged for ceasing to travel; if they be judged sufficient, said committee shall acquit; if not, shall suspend till the next Annual Conference, which shall finally dispose of the case."

W. Murrah offered the following resolution, which was referred to the Committee on the Expenses of the Delegates:

On expenses of Alabama delegation.

"Resolved, That the Alabama delegation be allowed to settle their travelling expenses to and from the General Conference with their own Conference, and not with this body."

J. B. M'Ferrin offered the following resolutions, which on motion were referred to the Committee on the Book Concern:—

Resolutions concerning Editors' Libraries.

"1. Resolved, That the Book Agents at New-York and Cincinnati be authorized and instructed to furnish, as far as practicable, the Editors of our various Conference Journals a copy of each and every work published from time to time, which shall constitute the Editor's library.

"2. Resolved, That said books shall be considered the property of the church; and that the Editors shall take special charge of all the books in their respective offices, and shall hand a catalogue thereof to their successors."

H. J. Clark offered the following preamble and resolution, which on motion were referred to the Committee on Revisal.

Proposed amendment of Discipline, in reference to expelled ministers.

"Whereas, great scandal and injury to the church have arisen from the readmission to the ministry of persons who had been excluded on conviction of gross immoralities, therefore, Resolved, That the Committee on Revisal be, and they hereby are, instructed to inquire into the expediency of so amending the Discipline as to render such persons ineligible to the office of the ministry among us, either in the travelling or local connection."

The time of adjournment having arrived, Conference separated, after prayer by brother Hildt.

May 7.

TUESDAY, MAY 7.

Conference met at half-past eight o'clock, Bishop Soule in the chair, and was opened with religious exercises by Dr. Pierce.

The journal of yesterday was read, and approved.

May 7.

F. Upham announced that Paul Townsend, a delegate from the Providence Conference, (in whose place during his detention from Conference Abel Stevens, a reserved delegate, had been recognized,) was now present. His certificate was handed in; and by consent and choice of the delegates of his Conference, he is on the standing committees on Missions and Slavery, to which A. Stevens had been appointed.

P. Townsend arrived.

On motion of N. Bangs, Laban Clark, a reserved delegate of the New-York Conference, was recognized as a member of this body in place of Stephen Olin, (who is indisposed,) until he shall be able to attend. L. Clark presented his certificate and took his seat.

L. Clark took his seat.

The chair announced the following committees:—

Committees.

COMMITTEE ON ADDRESS FROM M. E. CHURCH IN CANADA.—Samuel Luckey, George Pickering, William J. Parks, Samuel D. Ferguson, Edmund W. Sehon.

On Address of M. E. Church in Canada.

COMMITTEE ON THE SUBJECT OF MINISTERIAL SUPPORT.—Wm. A. Smith, Glezen Filmore, Edward Stephenson, Joseph M. Trimble, Elihu Scott, Thomas Sovereign, Jefferson Hamilton.

On Ministerial Support.

COMMITTEE ON MEMORIAL OF J. H. YOUNG.—John A. Collins, Daniel B. Randall, William Hosmer.

On Memorial of J. H. Young.

On motion of W. Winans, the Committee on Preaching had leave to report at any time they deem proper.

The chair, under the rule, called for reports from committees; when A. L. P. Green presented the report of the publishing committee of the S. W. Christian Advocate, which was read, and referred to the Committee on the Book Concern.

On motion the rule of business was suspended to take up the special order of the day, viz.: The appeal of Francis A. Harding of the Baltimore Conference.

Appeal of F. A. Harding.

J. Early announced that the appellant was present, and had spoken to W. A. Smith, of the Virginia Conference, to act as his representative, in presenting and prosecuting the appeal.

The journal of the Baltimore Conference, unfolding its action in regard to the appellant, and from which he appeals, was read by the Secretary. From this it appeared that F. A. Harding had been suspended from his ministerial standing for refusing to manumit certain slaves which came into his possession by his marriage. On motion of S. Luckey and J. B. Finley, the appeal was admitted and entertained.

W. A. Smith, in behalf of the appellant, made a statement, and argued the case until near the hour of adjournment. When he had concluded, J. A. Collins moved that the case be postponed, and made the special order for to-

W. A. Smith for appellant.

May 7.

morrow, to be taken up immediately after the reading of the journal. Adopted.

Conference adjourned with prayer by brother Upham.

May 8.

WEDNESDAY, MAY 8.

Conference met at half-past eight o'clock, Bishop Hedding in the chair, and was opened with religious exercises by brother Dow.

On motion the journal of yesterday was so amended as to read, "the order of business according to the rule was suspended, to take up the order of the day, viz., the appeal of F. A. Harding." The journal as amended was approved and confirmed.

The consideration of the appeal case before the Conference yesterday was resumed.

J. A. Collins in
behalf of Bal-
timore Confer-
ence.

J. A. Collins, in behalf of the Baltimore Conference in this case, addressed the Conference in reply to W. A. Smith, and in defence of the action of the Baltimore Conference, until eleven o'clock. H. Slicer, A. Griffith, and T. B. Sargent, were also heard for the Baltimore Conference.

When the delegates of the Baltimore Conference had spoken, place was given to the representative of the appellant to rejoin. At this point J. Early moved that the further consideration of this case be postponed until to-morrow morning at ten o'clock, and that it be made the special order for that time. J. A. Collins moved to amend, by inserting, instead of ten o'clock, "immediately after the reading of the journal." This was lost. N. Rounds moved to amend by inserting "three o'clock to-morrow afternoon." J. A. Collins moved further to amend by inserting *this* afternoon. As a substitute, W. Capers moved, that the Conference attend to this business to-morrow morning, immediately after reading the journal. W. M'Mahan moved, that when the Conference adjourn, it adjourn to meet the American Bible Society, to-morrow morning at ten o'clock. This motion was laid on the table. Finally, at fifteen minutes before one o'clock, E. R. Ames moved that Conference do now adjourn; which motion was adopted, and Conference separated after prayer by brother Spaulding.

May 9.

THURSDAY, MAY 9.

Conference met at half-past eight o'clock, Bishop Andrew in the chair. Appropriate religious exercises were conducted by brother C. Elliott.

The journal of yesterday was read and confirmed.

J. B. M'Ferrin moved to suspend the rules for the purpose of considering a resolution which he wished to offer. The motion was laid on the table.

E. R. Ames moved to suspend the rules for the purpose of resuming the appeal case under consideration yesterday. This also was laid on the table.

May 2.

The chair presented an invitation from the Board of Managers of the American Bible Society, to attend its twenty-eighth anniversary at ten o'clock this morning in the Broadway Tabernacle; which was signed by J. C. Brigham and E. S. James. This was read; and on motion of N. Bangs the rules of Conference were suspended. N. Bangs further moved, that when the Conference adjourn, it adjourn at half-past nine o'clock, to attend the anniversary of the American Bible Society. This motion prevailed.

Invitation to attend the anniversary of the Bible Society accepted.

The delegates from the Wesleyan Methodist Church in Canada presented the Address of the Conference which they represent. The Address was read; and, on motion of T. Crowder, referred to the Committee of Publication to be printed, and to the Committee of Correspondence to be answered. (See Document D. in Appendix.)

Address of Wesleyan Methodist Church in Canada.

J. H. Power presented the following resolution, which was adopted, and referred to the Committee on Course of Study.

"Resolved; That the Committee on a Course of Study for licentiates be instructed to inquire into the expediency of providing a rule of discipline, pointing out a uniform course of reading and study for all preachers received on trial in the travelling connection; and extending such course of study through four years, and till they graduate to elder's orders."

Resolution on Course of Study.

B. T. Crouch offered the following resolutions, which were separately adopted, viz. :—

"1. Resolved, That the Committee on Itinerancy be, and they are hereby instructed to inquire carefully whether our people are as generally and as frequently supplied with the sacrament of the Lord's supper as is desirable; and if they ascertain a deficiency in this matter, to recommend such a method of remedy as they may be able to devise."

On sacrament of Lord's supper.

"2. Resolved, That a committee of five members of this body be appointed to draft, and report to this General Conference, a Pastoral Address to the people of our charge."

Committee on Pastoral Address.

J. Porter offered the following resolution, which was received and referred :—

"Resolved, That the Committee on Missions be, and are hereby instructed to inquire into the expediency of so altering Section 3 of Part 2 of the Discipline, as to make it require the appointment of a missionary steward in each station and circuit, whose duty it shall be to attend to the missionary interests of the society to which he belongs."

Amendment of Discipline proposed.

May 9.

At the hour chosen for adjournment, Conference was dismissed with the benediction by the President, and proceeded to the anniversary meeting of the American Bible Society.

May 10.

FRIDAY, MAY 10.

Conference met at the regular hour, Bishop Waugh in the chair, and was opened with religious exercises by brother Stamper.

The chair announced that reports from standing and select committees were in order.

M. Richey and
W. Case introduced.

Bishop Soule presented a letter from the General Secretaries of the Wesleyan Missionary Society, accrediting Rev. Matthew Richey, M. A., and Rev. William Case, of Western Canada, as representatives to this Conference of the Missionary Committee of the Wesleyan Methodist Church in England. It was read, and referred to the Committee on Missions. These brethren were introduced, and addressed the Conference; and were invited to seats within the altar, at the right hand of the chair.

Report, in part,
of Committee
on Missions.

The Committee on Missions presented a report in part, which was read. G. Pickering and J. B. Finley moved to adopt the report and accompanying resolutions. On motion of J. A. Collins, the report and resolutions were laid on the table for the present.

S. Olin appeared
and took his
seat.

On motion of J. A. Collins, the rules were suspended for the purpose of taking up the appeal of F. A. Harding. S. Olin's certificate was presented and read. He took his seat as a member, and superseded L. Clark, who, as a reserved delegate, had occupied it during his detention from Conference by sickness.

Leave of ab-
sence to J. G.
Dow.

C. D. Cahoon asked leave of absence, after this session, for J. G. Dow, on account of sickness in his family. On motion, leave of absence was granted.

Appeal of F. A.
Harding con-
tinued.

The appeal of F. A. Harding was resumed. By consent of W. A. Smith, the representative of the appellant, J. A. Collins, who acted in behalf of the Baltimore Conference, was allowed to make a further response for the Baltimore Conference to the statement and defence of W. A. Smith. He spoke until within five minutes of eleven o'clock.

When W. A. Smith was about to reply, Conference, on motion of T. Crowder, resolved to prolong the session until he should have concluded his rejoinder.

W. A. Smith, on behalf of the appellant, was then heard in reply to the representative of the Baltimore Conference. He spoke until after one o'clock; and the pleadings on both sides were closed.

When notices had been published, and preaching ap-

pointments for to-night and Lord's day next were read, Conference was dismissed with the benediction by the President.

May 10.

SATURDAY, MAY 11,

May 11.

Conference met at the usual hour, Bishop Morris in the chair, and was opened with prayer by brother Havens.

The chair called for reports from standing and select committees.

The Committee on a Course of Study for Licentiates presented a report, which was read, and laid on the table.

Rep. of Com. on Course of Study laid on table

The Committee on Revisal presented a report, in part, which was read, and on motion laid on the table.

Rep., in part, of Com. on Revisal laid on table

The report of the Publishing Committee of the Pittsburgh Christian Advocate was presented, and on motion referred to the Committee on the Book Concern.

Report of Pub. Com. of Pitts. Chr. Adv.

On motion of E. R. Ames, the rules of Conference were suspended for the purpose of taking up the appeal of F. A. Harding. W. A. Smith came forward when the appeal was resumed, and asked leave to make further statements in regard to the appellant. A motion to grant leave was offered and carried. When the Conference had heard Mr. Smith, J. Early offered the following resolution, viz. :—

Appeal of F. A. Harding, continued.

"Resolved, That the act of the Baltimore Annual Conference, by which F. A. Harding was suspended from his ministerial functions, be, and the same is, hereby reversed."

Decision in the case.

The yeas and nays were called for, and ordered by a vote of Conference; and the Secretary proceeded to call the list by Conferences, in the order in which they stand in the Discipline, in the chapter on boundaries. The Secretaries reported the vote as follows:—*Nays* 117, against reversing the decision of the Baltimore Conference; and 56 *yeas*, in favour of reversing that decision.

State of the vote.

The following are the names of those who voted in the negative :—

Negative votes.

New-York Conference.—Rice, Carpenter, G. Peck, Stratton, Sandford, F. Reed, Ferguson, Martindale, Richardson. *Providence.*—Lovejoy, Upham, Benton, Townsend. *New-England.*—J. Porter, King, Crandall, C. Adams, Pickering. *Maine.*—Hill, E. Robinson, Randall, Morse, Hobart, Nickerson, Webber. *New-Hampshire.*—E. Scott, Chamberlain, Kelley, Perkins, Spaulding, Cahoon, Cass. *Troy.*—Seymour, Wever, Covell, Spicer, Coleman, Houghtaling, J. T. Peck. *Black River.*—A. D. Peck, A. Adams, Baker, Ninde. *Oneida.*—Snyder, Comfort, Rounds, Shepherd, Row, Bowen, Holmes. *Genesee.*—Filmore, Luckey, Steele, Hibbard, Seager, Abell, Hosmer, Alver-

May 11.

son. *Erie*.—Steadman, Bain, G. W. Clark, J. Robinson, Goodwin. *Pittsburg*.—W. Hunter, H. J. Clark, Spencer, S. Elliott, Boyd, Wakefield, Drummond. *Ohio*.—C. Elliott, Raper, Sehon, Trimble, Finley, Hamline, Connell, Ferree. *North Ohio*.—Thompson, Power, Poe, Yocum, Runnells. *Michigan*.—G. Smith, Crane, Billings, Baughman. *Indiana*.—Simpson, Wiley, Ames, Miller, Ruter, Wood, Eddy, Havens. *Rock River*.—Weed, H. W. Reed, Mitchell. *Illinois*.—Cartwright, Vancleve. *Missouri*.—J. M. Jamieson. *Texas*.—J. Clark. *Baltimore*.—Slicer, Griffith, Bear, Morgan, Tippet, Sargent, Collins, Davis, Gere, Hildt. *Philadelphia*.—Durbin, T. J. Thompson. *New-Jersey*.—Winner, J. S. Porter, Shaw—117.

The following are the names of those who voted affirmatively :—

Affirmative votes.

Rock River.—Sinclair. *Illinois*.—Akers, Stamper, N. G. Berryman. *Missouri*.—Redman, W. Patton, J. C. Berryman. *Kentucky*.—Bascom, Gunn, Kavanaugh, Stephenson, Crouch, Brush. *Holston*.—Sevier, S. Patton, Stringfield. *Tennessee*.—M'Ferrin, Green, Madden. *Memphis*.—Harris, Moody, M'Mahan, Joyner. *Arkansas*.—J. C. Parker, Ratcliffe, A. Hunter. *Texas*.—Fowler. *Mississippi*.—Winans, Drake, Lane, Rogers. *Alabama*.—Murrah, Boring, Garrett, Hamilton. *Georgia*.—L. Pierce, G. F. Pierce, Parks, Glenn, Evans, Longstreet. *South Carolina*.—Capers, Wightman, Betts, Walker. *North Carolina*.—J. Jamieson, Doub. *Virginia*.—Early, Lee, W. A. Smith, Crowder. *Philadelphia*.—White, I. T. Cooper, W. Cooper. *New-Jersey*.—Neal, Sovereign—56.

S. Olin excused.

When S. Olin's name was called, he asked to be excused from voting on this question, because indisposition had prevented him from hearing the whole case. He was on motion excused.

J. A. Gere not excused.

J. A. Gere also asked to be excused from voting, because he had once sat in judgment on the case, and had been called upon as a witness. He was not excused.

Absentees.

It appeared, on calling the list, that J. G. Dow, R. Paine, and L. Scott were absent.

Sick.

N. Bangs and S. Dunwoody were reported sick.

So the motion to reverse the act of the Baltimore Annual Conference was lost by the above vote of 117 to 56.

The chair decided that this vote virtually affirmed the action of the Baltimore Annual Conference, in suspending Francis A. Harding from his ministerial standing. W. Capers took an appeal from the decision of the chair. The appeal was put, and the decision of the chair sustained, by a vote of 111 for sustaining the decision, and 53 against sustaining it. So the vote virtually affirmed the action of the Baltimore Conference on suspending F. A. Harding.

Decision of the chair appealed from, and sustained.

A motion to adjourn was put and lost.

The chair announced the following committee to prepare a Pastoral Address:—

W. Capers, J. P. Durbin, P. Akers, C. Elliott, E. Scott.

The order of business was resumed, and the chair called for reports, memorials, &c.

Providence Conference.—F. Upham presented a memorial from Walpole station, asking to be set off to the New-England Conference: referred to Committee on Boundaries. Also memorials on the subject of slavery, from Woonsocket, Marshfield, West Providence station, Duxbury, and Stoughton, which were referred to the Committee on Slavery. S. Benton presented memorials on the subject of slavery, from Wapping, Benton, and Eastport: referred to Committee on Slavery. Also one from New-London district, on the same subject. Objections were made to its reception and reference. J. B. M'Ferrin moved to adjourn: lost. J. Early moved that the Conference do not receive and refer memorials on which no action is desired. After remarks were offered by several members, this motion was withdrawn. G. F. Pierce immediately renewed the motion. W. W. Ninde moved to lay it on the table: carried. The memorial was referred to the Committee on Slavery.

F. Upham presented memorials on slavery from Woodstock, Tolland, Provinctown, and Stafford station, which were referred to the committee on that subject.

New-England Conference.—P. Crandall presented memorials, from Milbury and Saxonville, on the subject of slavery, which were referred. C. Adams presented a memorial on the subject of slavery from Wales: referred to Committee on Slavery. Also resolutions of the New-England Conference concurring with the New-Jersey Conference respecting local preachers; also concurring with the New-York Conference on temperance; also concurring with said Conference on slavery: all which were referred to appropriate committees. Also a memorial of said Conference on distributing the Conference funds to superannuated preachers, &c.: referred to Committee on Ministerial Support.

Maine Conference.—D. B. Randall presented a petition from Solon circuit on slavery: referred to Committee on Slavery. C. W. Morse presented the resolutions of Maine Conference: 1. Not approving of the plan of a Social and Domestic Library; 2. Concurring with New-York Conference on the use of spirituous liquors; 3. Concurring with said Conference for a verbal alteration in the general rule on slavery; 4. Concurring with Genesee Conference on the subject of slavery; 5. Concurring with

May 11.

Committee on Pastoral Address.

Call for reports, &c.

Providence Conference

New-England Conference

Maine Conference.

- May 11. the New-Jersey Conference in relation to the trial of local preachers: all of which were referred to the appropriate committees.
- Troy Conference. *Troy Conference.*—T. Seymour presented a memorial on the subject of slavery from St. Albans station; and J. B. Houghtaling presented a report of a committee of the Troy Conference, adopted June 6th, 1843, on the subject of the resolution of the last General Conference on coloured testimony: both were referred to the Committee on Slavery.
- New-Hampshire Conference. *New-Hampshire Conference.*—W. D. Cass presented memorials from Corinth, Granton, and Enfield and Bristol circuits, Rochester station, Northfield, St. Paul's Church, Lowell, Nashua station; and from the Presiding Elder, and several travelling and local preachers of Dover district, on the subject of slavery, which were referred.
- Genesee Conf. *Genesee Conference.*—F. G. Hibbard presented a memorial on the subject of slavery from Warsaw: referred to Committee on Slavery.
- Erie Conf. *Erie Conference.*—J. J. Steadman presented a memorial on the subject of slavery from Morgan, Ohio: referred to Committee on Slavery.
- Pittsburg Conference. *Pittsburg Conference.*—J. Drummond presented the memorial of certain travelling preachers of Pittsburg Conference, asking the formation of a new Conference: referred to Committee on Boundaries.
- Ohio Conference. *Ohio Conference.*—Bishop Soule presented a communication addressed to him from William Nast, asking liberty to visit his native country, &c. The substance of the communication being stated by the Bishop, the Conference ordered its reference to the Committee on Missions.
- Michigan Conf. *Michigan Conference.*—E. Crane presented the resolutions of Michigan Conference, concurring with the New-York Conference on the subject of temperance; also concurring with said Conference on the subject of slavery; also non-concurring with the Genesee Conference on the same subject: all referred to the appropriate committees.
- Illinois Conf. *Illinois Conference.*—J. Vancleve presented the resolutions of this Conference, concurring with the New-York Conference on the subjects of slavery and temperance; and also concurring with the New-Jersey Conference on the trial of local preachers: referred to the appropriate committees.
- Arkansas Conf. *Arkansas Conference.*—W. P. Ratcliffe presented the resolutions of this Conference, concurring with the New-York Conference on the subjects of slavery and temperance; and also concurring with the New-York Conference on the trial of local preachers: referred.
- Texas Conf. *Texas Conference.*—J. Clark presented the resolutions of the Texas Conference, non-concurring with the New-

York Conference on the subject of slavery, and concurring with said Conference on the subject of temperance; and also concurring with the New-Jersey Conference on the trial of local preachers: referred.

May 11.

Mississippi Conference.—W. Winans presented the resolutions of the Mississippi Conference, non-concurring with the New-York Conference on the subject of temperance; also non-concurring with the Genesee Conference on slavery; also concurring with the New-Jersey Conference on the trial of local preachers; and also on the subject of a Social and Domestic Library: all which were referred to the appropriate committees.

Mississippi Conference.

Alabama Conference.—W. Murrah presented the resolutions of the Alabama Conference, approving of the plan of a Social and Domestic Library; also of non-concurrence with the New-York Conference on slavery: referred to the proper committees.

Alabama Conf.

Georgia Conference.—L. Pierce presented the resolutions of this Conference, non-concurring with the New-York Conference on temperance and slavery; also non-concurring with the Genesee Conference on the subject of slavery; also concurring with the New-Jersey Conference on the trial of local preachers; also approving of the plan of a Social and Domestic Library: all which were referred.

Georgia Conf.

South Carolina Conference.—W. Capers presented the report of the Publishing Committee of the Southern Christian Advocate, which was read, and, on motion, referred to the Committee on the Book Concern. Also resolutions of the South Carolina Conference, non-concurring with the New-York Conference on the subjects of slavery and temperance; also non-concurring with the Genesee Conference on slavery; also non-concurring with the New-Jersey Conference in reference to the trial of local preachers: all which were referred.

South Carolina Conference.

New-Jersey Conference.—I. Winner presented the resolution of the New-Jersey Conference, non-concurring with the Genesee Conference on the subject of slavery; and concurring with New-York Conference on slavery and temperance: referred. Also a resolution of the New-Jersey Conference, making a local preacher responsible for any and all offences in such place or places where such offence may be committed: referred to Committee on Revisal. Also asking a rule requiring a report of the number of churches in each charge, to be printed in the general Minutes: referred to Committee on Revisal.

New-Jersey Conference.

The President called for appeals. W. Capers then stated that Joseph P. Korton, of the South Carolina Conference, appealed from the decision of said Conference, locating him without his consent.

Appeal of J. P. Korton.

May 11.

Resolution concerning Book Agents, &c.

I. Winner presented the following resolution, which was referred to the Committee on the Book Concern:—

“Resolved, That the General Conference be requested so to amend the Discipline, on page 185, section 8, that these words (referring to Book Agents, &c.) may be stricken out, viz.: ‘shall, by virtue of their appointment, be members of the New-York Conference;’ and that the following words be inserted in their place, viz.: ‘shall retain their membership in the several Conferences where they belonged before their appointment.’”

Also the following resolution, which was referred to the Committee on Revisal:—

Resolution on ministerial support.

“Resolved, That the General Conference be requested to amend the rule of Discipline on page 269, under the heading ‘Of the Allowance to the Ministers, &c.,’ so that the following may be added to the first paragraph: ‘Nevertheless, each Annual Conference shall have discretionary power, and may determine what sum, if any, shall be paid to supernumerary preachers, and those who are superannuated, and their wives: provided always, that no supernumerary or superannuated preacher, who has done fifteen years’ effective, regular, itinerant service, shall be subject to the aforesaid power.’”

E. Bowen presented the following resolution, which was referred to the Committee on the Book Concern:—

Resolution on Northern Advocate.

“Resolved, That the offer of the respected publisher of the Northern Advocate to transfer or make over his interests in said paper to this body, on the condition that it shall be taken into the family of the Advocates, and published under the direction of the General Conference, be accepted; a paper of that description being loudly called for in central New-York.”

J. B. Finley presented the following resolution, which was referred to the Committee on Missions:—

On salaries of Missionary Secretaries.

“Resolved, That the Committee on Missions be, and they are hereby respectfully requested to ascertain the whole amount of the salaries and travelling expenses of the three Missionary Secretaries, and report the same as soon as practicable to this Conference.”

Bishop Hedding asked leave of absence from the Conference till Tuesday next, which was granted.

On motion of J. Early, the appeal of Bradford Frazee was made the special order of the day for Monday next.

On motion, Conference adjourned with prayer by W. Cooper.

May 12.

MONDAY, MAY 13.

Conference met at the regular hour, Bishop Soule in the chair, and was opened by him with reading God’s word, singing, and prayer.

The journal of Saturday was read, corrected, and confirmed.

May 22.

The chair called for reports from select and standing committees.

G. Peck, chairman of the Committee on Revisal, presented a second report, which was read, and on motion laid on the table.

Report from
Committee of
Revisal.

No other reports from committees being offered, the chair, according to rule, called for petitions, memorials, and appeals.

Petitions, me-
morials, &c.

New-York Conference.—N. Bangs presented a report from a committee of the Board of Managers of the Missionary Society of the M. E. Church, containing some proposed revisions and alterations of the Constitution of said society. This was read, and referred to the Committee on Missions, and ordered to be printed.

New-York Con-
ference.

Providence Conference.—S. Benton presented a petition from Wilmantick station on slavery: referred to Committee on Slavery. P. Townsend a petition on the same subject from Centreville circuit: referred to same committee.

Providence
Conference.

New-England Conference.—P. Crandall presented a petition on slavery from Hubbardstown: referred. J. Porter presented memorials from Sanguis and Cunningham, and two from Williamsburg on slavery, which were referred.

New-England
Conference.

Maine Conference.—H. Nickerson presented a memorial from nine Quarterly Meeting Conferences on the Readfield district; and petitions from Waterville, Fairfield, Wilton, Mercer, Skowhegan, New-Sharon, Farmington, and Norway, all on the subject of slavery, and all referred to the committee on that subject. M. Hill presented memorials from Saracappa and Harrison, on slavery, which were referred to the committee on that subject.

Maine Confer-
ence.

New-Hampshire Conference.—W. D. Cass presented a petition from Sandwich on slavery: referred. Also, the concurrence of the New-Hampshire Conference with the New-York Conference on restoring Mr. Wesley's rule on spirituous liquors; the non-concurrence with the Genesee Conference resolution on slavery; the non-concurrence in the New-Jersey resolution on the trial of local preachers; and the concurrence with the New-York resolution on slavery: all which were referred to the proper committees.

N. Hampshire
Conference.

Black River Conference.—W. W. Ninde presented a memorial on slavery from Herkimer circuit: referred.

Black River
Conference.

Genesee Conference.—G. Filmore presented the vote of this Conference on what are termed the Genesee resolutions on slavery: referred.

Genesee Con-
ference.

Ohio Conference.—J. B. Finley presented a memorial from Hebron circuit on slavery: referred.

Ohio Confer-
ence.

Bishop Soule presented a communication from the

May 12.
Letter to Ep.
Soule from the
African Insti-
tute, France.

African Institute, of France, announcing his election as an honorary member, signed by the Prince of Rohan Rochfort as President, and Hypolyte Daniel de Saint Anthoine as Secretary General. In presenting this letter, which was read, and the accompanying papers, the chair proposed their reference to some committee, that he might obtain their advice in regard to giving in his adhesion, and accepting the honour offered him. H. Slicer moved to refer the letter and documents to the Committee on Episcopacy, to consider and report thereon. W. Capers moved, as a substitute for this motion, that this Conference, having entire confidence in the discretion of the senior Bishop, commit this matter to himself: lost. P. P. Sandford moved to amend by inserting "a special committee," in place of the Committee on Episcopacy: the amendment was lost. The original resolution prevailed, and the papers were given to the Committee on Episcopacy.

North Ohio
Conference.

North Ohio Conference.—E. Thompson presented a memorial from Plymouth circuit, on a Domestic Colonization Society, which, on motion, was referred to the Committee on Slavery. A motion to refer the above to a special committee was amended by referring as above.

Indiana Confer-
ence.

Indiana Conference.—A. Wiley presented three petitions from Winchester circuit on slavery, which were referred.

Rock River
Conference.

Rock River Conference.—J. T. Mitchell presented a petition from the entire delegation, asking leave to take a collection in Conference this day, to aid in erecting a M. E. Church in Milwaukie, Wisconsin Territory. T. Stringfield moved to refer this, and the case of all the most necessitous churches, to a committee of five, which was laid on the table. A further proposal to adopt the resolution of the memorial, and appoint a committee to take the collection, was also laid on the table.

Missouri Con-
ference.

Missouri Conference.—W. W. Redman presented memorials from all the stations in the city of St. Louis, and the resolution of the Missouri Conference, praying that the General Conference of 1848 may assemble there. On motion, these were laid on the table till the question of the place of the next General Conference be called up.

Kentucky Con-
ference.

Kentucky Conference.—E. Stephenson presented a petition on the division of this Conference, which was referred to the Committee on Boundaries.

Mississippi Con-
ference.

Mississippi Conference.—W. Winans presented the resolution of non-concurrence in the New-York resolution on slavery: referred.

Baltimore Con-
ference.
Memorial of W.
Houston.

Baltimore Conference.—J. Davis presented a memorial from William Houston, praying the General Conference to resume his case as unfinished business, and admit and

consider his appeal from the action of the Baltimore Conference in locating him six years ago. This memorial was read, and referred to the Committee on Revisal and Unfinished Business. H. Slicer presented the non-concurrence of this Conference with the New-York Conference on slavery, and the change of Wesley's rule on spirituous liquors; and their unanimous concurrence in the New-Jersey resolution on the trial of local preachers: all referred.

May 12.

Philadelphia Conference.—J. P. Durbin presented a memorial from the Executive Committee of the American Temperance Union, which was referred to the Committee on Temperance. Also, a memorial from the Trustees of the Union M. E. Church, of Philadelphia, praying the next General Conference to sit in that city: laid on the table, to be called up at the proper time.

Philadelphia Conference.

The chairman of the Committee on the Memorial of W. J. Waller asked the Conference to pass a resolution permitting Dr. Waller to appear in person before the committee. A. B. Longstreet moved, as a substitute, that the committee be authorized to send for persons and papers: adopted.

Committee on Dr. Waller's case instructed.

The chair introduced to the Conference the Rev. Dr. Lyell, of the Protestant Episcopal Church, who briefly addressed the Conference.

Dr. Lyell.

J. P. Durbin offered the following resolution, which was adopted:—

“Resolved, That every member, when his Conference is called for memorials or Conference resolutions, shall present at once all such documents as he may have in his possession, or under his control; and that this Conference will receive no more petitions or memorials on general subjects after this week.

Reception of memorials to close this week.

G. W. D. Harris, of the *Memphis Conference*, reminded the chair that this Conference had been unintentionally passed by, and asked leave to present some papers. He gave in the non-concurrence of his Conference in the New-York and Genesee resolutions on slavery, and the change of Mr. Wesley's rule on spirituous liquors; and their unanimous concurrence with the New-Jersey Conference on the trial of local preachers: referred.

Memphis Conference.

The order of the day, the appeal of Bradford Frazee from the action of the Michigan Conference, who had located him without his consent, was taken up. The journal of the Michigan Conference was read. J. B. Finley moved to admit the appeal.

Appeal of Bradford Frazee.

A motion to prolong the session ten minutes was lost, and Conference adjourned at one o'clock, with prayer by brother Stringfield.

May 14.

TUESDAY, MAY 14.

Conference met at half-past eight o'clock, Bishop Hedding in the chair, and was opened with reading the Scriptures, singing, and prayer, by brother Alverson.

The journal of yesterday was read, and approved.

The chair, under the rule, called for reports from standing and select committees.

Memorial of J.
Scotford.

When the *Michigan Conference* was called, E. Crane presented the memorial of John Scotford, praying to be released from a debt to the Book Concern: referred to the Committee on the Book Concern.

South Carolina
Conference.

South Carolina Conference.—H. A. C. Walker presented a memorial from Wilmington station, praying that the station may not be set off to any other Conference: referred to the Committee on Boundaries.

Philadelphia
Conference.
Report of Char-
tered Fund.

Philadelphia Conference.—L. Scott presented the quadrennial report of the Trustees of the Chartered Fund of the M. E. Church, and the nomination of the Board to fill three vacancies which have occurred by death and resignation. On motion of T. B. Sargent, these documents were referred to a special committee of five, to prepare the business for the action of the Conference. The chair announced the following as the Committee:—

Committee on
the subject.

COMMITTEE ON CHARTERED FUND.—T. B. Sargent, E. R. Ames, L. M. Lee, G. Filmore, G. W. Webber.

Petitions, me-
morials, &c.

The chair called for petitions, memorials, and appeals, and the Conferences were called in order.

New-England
Conference.

New-England Conference.—D. S. King presented petitions on slavery from Shelburne Falls, East Cambridge, and Gloucester: referred to the Committee on Slavery.

Appeal of Brad-
ford Frazee.

The consideration of the appeal of Bradford Frazee was resumed, on J. B. Finley's motion of yesterday to admit the appeal. The motion to admit passed.

The appellant appeared in person, stated the grounds of his appeal, showing cause why he appealed, and made his defence. G. Smith, A. Billings, and J. Baughman, of the Michigan Conference, responded to the plea, and the appellant replied. This closed the pleadings on both sides. Whereupon, A. L. P. Green moved to refer the case back again to the Michigan Conference. J. A. Collins, as a substitute, proposed to reverse the decision of the Michigan Conference, whereby the appellant was located without his consent. The substitute was adopted; so the location of B. Frazee was reversed, and he is restored to his standing in the itinerant connection.

Decision of Mi-
chigan Confer-
ence reversed.

W. Capers and S. Olin offered the following preamble and resolution:—

"In view of the distracting agitation which has so long

prevailed on the subject of slavery and abolition, and especially the difficulties under which we labour in the present General Conference, on account of the relative position of our brethren North and South on this perplexing question; therefore,

"Resolved, That a committee of three from the North and three from the South be appointed to confer with the Bishops, and report within two days, as to the possibility of adopting some plan, and what, for the permanent pacification of the church."

E. Thompson moved to amend by inserting, "and three from the middle." On motion of W. W. Redman, the amendment was laid on the table.

During the discussion which arose, P. Crandall, on motion, had leave to continue his remarks after he had spoken fifteen minutes.

On motion of J. A. Collins, the words, "a committee of six," were substituted for the words, "a committee of three from the South and three from the North," and the resolution, thus amended, was unanimously adopted.*

F. Reed presented a memorial from the Sabbath-School Convention which recently sat in this city. It was read, and with the accompanying documents referred to the Committee on Sunday Schools.

The chair presented a letter from Rev. Dr. Justin Edwards, Secretary of the American and Foreign Sabbath Union, accompanied by two hundred copies of the first annual report of the Union, and as many copies of Permanent Sabbath Documents. The letter was read, and referred to the Committee on the Sabbath; and the report and documents distributed among the members of the Conference.

J. P. Durbin offered the following resolution, which was adopted:—

"Resolved, That to-morrow be observed by this Conference as a day of fasting and humiliation before God, and prayer for his blessing upon the committee of six, in conjunction with the Bishops, on the present difficulties; and that the hour from twelve to one o'clock be devoted to religious services in the Conference."

On motion of S. Olin, leave of absence from the Conference was granted to the Secretary, T. B. Sargent, for the session of Monday next, to afford him an opportunity of preaching on the sabbath at Middletown.

On motion, the rules were suspended for the purpose of taking up a collection in the Conference, to be equally divided between two brethren who had lost or been robbed of their pocket books and money.

* Brother Collins' motion to amend, having been omitted in the journals, we have copied it from the reporter's accounts.

May 14.
Proposal for a
Committee of
Conference.

Memorial from
Sabbath-School
Convention.

Communication
from the Ame-
rican and Fo-
reign Sabbath
Union.

Day of fasting,
&c.

May 14.

The hour of adjournment having come, Conference separated after prayer by brother Scott.

Appointment of
the Committee
of Six.

The chair informally announced the committee ordered this morning, as follows, viz.:—

William Capers, Stephen Olin, William Winans, John Early, Leonidas L. Hamline, Phineas Crandall.

May 15.

WEDNESDAY, MAY 15.

Conference met at the usual hour, Bishop Andrew in the chair; and the opening exercises were conducted by brother Simpson.

The chair called for reports from standing and select committees.

Report on Ad-
dress of M. E.
Church, Cana-
da.

S. Luckey, chairman of the Committee on the Address of the Methodist Episcopal Church in Canada, and the resolution inviting the delegates to seats with this body, presented a report, which was read and adopted. It was deemed inexpedient to invite them to seats.

Petitions, me-
morials, &c.
Providence
Conference.

Petitions, memorials, and appeals were next in order.

Providence Conference.—F. Upham presented a petition on slavery from Sandwichtown, which was referred.

New-England
Conference.

New-England Conference.—C. Adams presented a memorial from that Annual Conference, and another from Pelkham station, on slavery; which were referred.

Maine Conf.

Maine Conference.—G. Webber presented a memorial on slavery from Orrington: referred.

New-Hamp-
shire Conf.

New-Hampshire Conference.—S. Chamberlin presented a memorial from Haverhill, Mass., which was referred. C. D. Cahoon presented memorials from Whitefield, Plymouth, and Derby, which were referred.

Troy Conf.

Troy Conference.—T. Seymour presented memorials on slavery from Johnson and Waterville: referred.

Erie Conf.

Erie Conference.—J. J. Steadman presented the concurrence of this Conference in the New-York resolutions on slavery and temperance; and its non-concurrence in the Genesee resolutions on slavery; also its action in favour of the Social and Domestic Library. These were all appropriately referred.

North Carolina
Conference.

North Carolina Conference.—J. Jameson presented a memorial from Jonesville circuit, praying for the alteration of a rule in Discipline: referred to the Committee on Revisal.

Baltimore Con-
ference.

Baltimore Conference.—J. A. Collins presented the minutes of a convention of the friends of the Lord's day in Baltimore city, which was referred to the Committee on the Sabbath.

On motion of I. T. Cooper, the following resolution of instruction was sent to the Committee on Revisal:—

"Resolved, That the Committee on Revisal and Unfinished Business be, and is hereby instructed to inquire into the expediency of introducing the following or some similar provision into the Discipline, to regulate the mode of conducting the trial of a travelling preacher in an Annual Conference, viz.: add at the close of paragraph second of the answer to quest. 1, sec. 19, chap. 1, after the words, 'the whole matter,'—'The whole charge and specifications shall be first presented in writing by the accuser, or a committee in the name of the church, and a copy shall be furnished the defendant, if desired. The Conference shall then appoint a committee of prosecution, to adduce the testimony and represent the church; after which the defendant shall make his defence personally or by his representative, (who shall be a member of the Conference;) the committee representing the church may then respond, which shall close the pleadings on both sides; but if new matter be admitted, it may be replied to. The defendant shall withdraw, and the Conference decide.'"

May 15.
Resolution on
the mode of
trying travel-
ling preachers.

T. Stringfield offered a resolution of further instruction to the above committee, which was, on motion of P. P. Sandford, laid on the table.

W. A. Smith presented the report of the Publishing Committee of the Richmond Christian Advocate, which was read, and, on motion, referred to the Committee on the Book Concern.

Report of Rich-
mond Christian
Advocate.

J. Clark offered a resolution instructing the Committee on Revisal to inquire and report on the expediency of several changes in the Discipline; which, on motion of H. Slicer, was laid on the table.

L. M. Lee offered the following resolution, which was adopted, viz.:—

"Resolved, That so much of the Address of the Bishops as relates to the publication of 'common obituary notices' in the General Conference papers, be referred to the Committee on the Book Concern, and that they be instructed to consider and report thereon."

On obituary no-
tices in the
Conference pa-
pers.

B. M. Drake offered a resolution proposing to strike out a clause in the Discipline, which was, on motion, laid on the table according to rule. The resolution is as follows:—

Proposed a-
mendment of
Discipline.

"Resolved, That the Discipline, chapter 2, section 2, page 84, on the reception of members, be amended by striking out the words, 'both of the correctness of their faith.'"

On motion of A. Poe, Conference resolved to take up and consider the appeal of Luman H. Allen, from the action of the North Ohio Conference, by which he had been suspended.

May 16.

The above vote was reconsidered immediately, as this appeal must be considered with closed doors; and it was made the order of the day for to-morrow.

Papers of P. Bruce.

A. L. P. Green made a verbal communication to the Conference relative to the papers of the late reverend and venerable Philip Bruce. On motion, this subject was referred to the delegates from the Virginia and Tennessee Conferences, to be subsequently reported to this Conference for future action, and the disposition of the papers.

Indian Mission Conference.

On motion of E. R. Ames, the report, in part, of the Committee on Missions, presented on Friday, 10th inst., relative to the formation of an Indian Mission Conference, was taken up. H. Slicer moved to refer this report to the Committee on Boundaries. This, on motion of T. Stringfield, was laid on the table. The report was adopted after some discussion. The resolutions of the report read thus:—

"1. Resolved, That there be established an Indian Mission Conference, to be bounded as follows, viz.:—On the north by the Missouri River; east by the states of Missouri and Arkansas; south by Red River; and west by the Rocky Mountains.

"2. Resolved, That the Indian Mission Conference be entitled to all the rights and privileges of other Annual Conferences."

Report sent to Committee on Boundaries.

On motion of E. R. Ames, the report as adopted was referred to the Committee on Boundaries.

J. B. Alverson asked leave of absence from the Conference on Saturday next for F. G. Hibbard. Leave was granted.

On motion of T. Crowder, L. M. Lee had access given him to the papers of this Conference to aid him in preparing a Life of his uncle, the Rev. Jesse Lee.

Comm. prayer meeting.

A few minutes before twelve o'clock, Bishop Soule was invited into the chair by Bishop Andrew, to conduct the prayer meeting which Conference yesterday resolved to hold during the last hour of to-day's session. Bishop Soule gave out two hymns, and at his request brothers Richey and Early, and brothers Crandall and Winans, led the devotions of the Conference. After these exercises, Bishop Hedding was called into the chair, gave out another hymn, and invited brothers Capers and Filmore to lead in prayer.

Soon after one o'clock Bishop Hedding pronounced the benediction, and the Conference retired.

THURSDAY, MAY 16.

May 16.

Conference met, according to rule, at half-past eight o'clock, Bishop Waugh in the chair. The religious exercises were conducted by brother Crowder.

The chair called for reports from standing and select committees. Reports.

The Committee on Missions presented a second report, in part, which was read, and, on motion, was laid on the table for the present. Committee on Missions. No. 2.

The Committee on Revisal presented a third report, in part, relating to the memorial of William Houston to the present General Conference, and his appeal to the Conference of 1840, accompanied with the papers. On motion, the consideration of the subject was made the order of the day for to-morrow. Com. on Revisal. No. 3.

The Committee on a Course of Study for licentiates in the ministry, and exhorters, presented a report, which was read, and laid on the table according to the rule. Com. on Course of Study.

The Committee on the Memorial of J. H. Young presented a report, which, on motion, was laid on the table. Memorial of J. H. Young.

Bishop Soule, in behalf of the Committee of Conference, reported verbally that they had not yet been able to make a report. On motion, further time was granted to the committee. Com. of Conference granted a longer time.

Petitions, memorials, and appeals were declared in order. The Annual Conferences were called for in succession. Petitions, memorials, &c.

New-York Conference.—G. Peck presented a report from the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church, proposing sundry alterations in the Constitution of the Union. The report was read, and on motion referred to the Committee on Sunday Schools. New-York Conference. Sunday-School Union.

P. Rice presented a memorial signed by many official members of our churches in this city, inviting the next General Conference to sit here. The memorial was laid on the table, to be called up when the place of sitting for that Conference shall be determined on.

Maine Conference.—M. Hill presented a memorial from Monroe circuit on slavery: referred. J. Hobart presented a petition on slavery from Hamden, which was referred. Also one from the same place against the annexation of Texas, which, on motion, the petitioners had leave to withdraw. Maine Conf.

New-England Conference.—P. Crandall presented petitions on slavery from Fitchburg, Leominster, and Ashburnham, which were referred. New-England Conference.

May 16.
New Hampshire
Conference.
Ohio Confer-
ence.

New-Hampshire Conference.—J. G. Dow presented a petition on slavery from East Barnard station : referred.

Ohio Conference.—J. F. Wright presented the report of the delegation appointed in 1840 to the General Conference of the Evangelical Association, which sat in October, 1843. The report and correspondence were read, and, on motion of W. Capers, referred to the Committee of Publication, to be printed. (See Documents F and G, in Appendix.)

Kentucky Con-
ference.

Kentucky Conference.—G. W. Brush presented an invitation from Louisville to the General Conference, to hold its next session there : laid on the table with other memorials on the same subject, to be called up at the proper time.

Memphis Conf.

Memphis Conference.—G. W. D. Harris presented the unanimous concurrence of this Conference in the plan of a Social and Domestic Library : referred to the special committee on that subject.

Mississippi Con-
ference.

Mississippi Conference.—G. M. Rogers presented a memorial from Asbury H. Shanks, praying to be released from a debt to the Book Concern : referred to the Committee on the Book Concern.

Baltimore Con-
ference.

Baltimore Conference.—T. B. Sargent presented the action of this Conference, disapproving almost unanimously of the plan of a Social and Domestic Library : referred to the committee on that subject.

Appeal of L. H.
Allen.

The order of the day, the appeal of Luman H. Allen, was called.

J. S. Porter moved to postpone the order of the day to allow him to present a resolution : lost.

Various mo-
tions about
sitting with
closed doors.

In resuming the appeal of L. H. Allen, it was resolved, on motion of A. Poe, to sit with closed doors during the consideration of this appeal. This resolution was so amended as not to exclude regular travelling preachers. It was moved further to amend, so as to exclude all the reporters, except the official one, and that no report at all be made of this case. H. Slicer moved still further to amend by allowing the reporters who are on the floor to remain. T. Sovereign's motion to lay this on the table was lost. On motion of A. Poe the vote on his motion was reconsidered. P. P. Sandford then moved to lay the motion to sit with closed doors on the table : lost. H. Slicer moved as a substitute, that during the examination of this case no one but the members and officers be allowed to attend. The substitute was, on motion, laid on the table. W. W. Redman moved as a substitute, that we sit with closed doors, but do not exclude travelling preachers. J. E. Evans moved to lay the whole subject on the table, and proceed with the appeal : lost. The amendment and resolution were adopted, and Conference excluded all but officers and travelling preachers.

On motion, the sexton and a trustee of the church were requested to act as doorkeepers during this appeal.

May 16.

The appeal of Luman H. Allen, who, on a charge of immorality, had been suspended from all official relations to the church by the North Ohio Conference, was taken up. The journal of the North Ohio Conference was read, and the Conference, on motion, resolved to admit the appeal.

Appeal of L. H. Allen.

The appellant was not present, but J. H. Power appeared as his representative, and stated the grounds of his appeal. E. Thompson, as the representative of the North Ohio Conference, and A. Poe, as one of the delegates, responded to the plea of brother Power. J. H. Power made response for the appellant, but had not concluded at a few minutes before one o'clock; when, on motion, Conference resolved to prolong the session until the case should be finished. Brother Power proceeded until a quarter past one, when he gave way to a motion to adjourn.

The benediction was pronounced by brother Pickering.

FRIDAY, MAY 17.

May 17

Conference met at the hour appointed by the rule, Bishop Morris in the chair, and was opened with reading God's word, singing and prayer, by brother Perkins.

The chair, according to rule, called for reports from standing and select committees.

Reports

J. T. Mitchell, in behalf of the Committee on Episcopacy, presented report No. 1, which was read and adopted, as follows:—

Com. on Episcopacy, Report No. 1, on Bishops' expenses.

"The Committee on Episcopacy offer the following resolution, viz.:

"Resolved, That the deficits in the travelling expenses of the several Bishops, and the postage account of Bishop Waugh, as follows:

"The deficit of Bishop Soule,	\$157 78
" " " Andrew,	126 75
" " " Waugh,	173 72
" " " Morris,	163 75
"Postage account of Bishop Waugh,	40 15

Total, \$662 15

be paid over to them by the Book Agents in New-York.

"ROBERT PAINE, *Chairman*.

"*New-York, May 16, 1844.*"

Bishop Soule, in behalf of the Committee of Conference, made a verbal report, requesting the delegates from the Northern Conferences to meet in this church at three

Separate meeting of Northern and Southern delegates requested.

May 17.

o'clock this afternoon; and those from the Southern Conferences in the lecture room, at the same hour.

Petitions, &c.

Petitions, memorials, and appeals were next in order.

Providence Conference.

Providence Conference.—S. Benton presented a petition on slavery from Greenville station: referred to Committee on Slavery. J. Lovejoy presented a memorial from New-Bedford: referred to Committee on Itinerancy.

Ohio Conference.

Ohio Conference.—Bishop Soule presented a letter from Samuel Williams of Cincinnati, a highly respectable member of our church, to Rev. J. F. Wright, suggesting the propriety of inserting in the preliminary to our sacramental service, "sentences" from the present authorized version, instead of those now in the Discipline: referred to Committee on Revision.

On motion of S. D. Ferguson, the following resolution of instruction was agreed to:—

Resolution instructing Committee on Revision.

"Resolved, That the Committee on Revision be, and they hereby are instructed so to revise the sacramental, ordination, and burial services, and other parts of our Discipline where portions of Scripture are used, as to conform those scriptures to the present authorized version."

Kentucky Conference.

Kentucky Conference.—H. B. Bascom presented the application of J. Peak to be released from a debt due to the Book Concern: referred to the Committee on the Book Concern.

Appeal of L. H. Allen.

Conference resumed the business on which it adjourned yesterday; the appeal of Luman H. Allen. J. H. Power, who had been interrupted by adjournment, resumed his rejoinder; and when he had finished the pleadings closed.

J. H. Power moved that the action of the North Ohio Conference, in suspending L. H. Allen from all official relation to the church, be and is hereby reversed. J. B. M'Ferrin offered the following substitute, which was laid on the table:—

"Resolved, That inasmuch as the proceedings of the North Ohio Conference in the case of Luman H. Allen are informal, we remand the case back for a new trial."

Decision of the N. Ohio Conference affirmed.

E. R. Ames moved that the action of the North Ohio Conference be and hereby is affirmed. This motion prevailed: so the action of the North Ohio Conference was confirmed, and the suspension of Luman H. Allen from all official relations to the church is continued.

Appeal of W. Houston.

Conference then proceeded to the order of the day, the memorial of William Houston, in relation to his appeal to the General Conference of 1840, from the decision of the Baltimore Conference, which in 1837 had located him without his consent. The appellant did not appear in person, but as he had constituted the Philadelphia dele-

gation his representatives, T. J. Thompson, in behalf of that delegation, appeared for him.

May 17

The journals of the Baltimore Conference for 1837-8, in reference to this location, were read; when, on motion of S. Luckey, the appeal was admitted. T. J. Thompson, for W. Houston, stated the grounds of the appeal; when A. Griffith, of the Baltimore Conference, made a short response. On motion of H. Slicer and A. Griffith, and with the approval of the entire delegation of ten from the Baltimore Conference, the action of that Conference, in locating W. Houston without his consent, was reversed. So the decision of the Baltimore Conference was reversed, and W. Houston is restored to his standing in the itinerant connection.

Decision of Baltimore Conference reversed.

On motion of S. Luckey, Conference proceeded to take up and consider the appeal of James S. Lent from the action of the Genesee Conference in locating him without his consent. The journals of the Genesee Conference for 1842 and 1843, showing their proceedings in this case, were read.

Appeal of J. S. Lent.

On motion of S. Luckey, Conference resolved to admit the appeal of J. S. Lent. The appellant did not appear in person, but had appointed S. Luckey of Genesee, and W. W. Redman of Missouri, his representatives. S. Luckey for the appellant presented a plea, stating the grounds of his appeal, written by Lent himself, which was read by the Secretary of the Conference. G. Filmore, for the Genesee Conference, responded; and W. W. Redman made a brief reply for the appellant, which closed the pleadings on both sides.

N. Bangs moved to affirm the decision of the Genesee Conference, by which James S. Lent was located. A motion to lay this on the table was lost. S. Luckey asked to be excused from voting in this case: request not granted. The question was put and the decision affirmed; so the action of the Genesee Conference by which James S. Lent was located is confirmed.

Decision of Genesee Conference affirmed.

On motion, E. Thompson had leave of absence from the Conference, for the purpose of preaching in Rahway, New-Jersey.

T. B. Sargent, chairman of the Committee on the Chartered Fund, presented a report, accompanied by five resolutions, which were read.

Report of Com. on Chartered Fund.

J. Early moved to adopt the report. The resolutions were considered separately. The *first* resolution was adopted. The *second* was adopted, by which James J. Boswell was elected Trustee of the Chartered Fund, by 143 votes. The *third* resolution was adopted, and Samuel Ashmead was elected a Trustee of said Fund, by 132 votes. The *fourth* resolution was read; and a resolution

May 17.
Report of Com.
on Chartered
Fund.

was offered by J. E. Evans to amend it, by striking out John Rhile, and inserting Edmund I. Yard. This amendment was not agreed to. The original resolution was adopted, and John Rhile was elected a Trustee of said Fund by 117 votes.

On motion, the report and resolutions, as a whole, were adopted. The resolutions are as follows, viz. :—

"1. Resolved, That this Conference proceed forthwith to choose and appoint three of the persons nominated by the surviving Trustees to fill the vacancies in the Board of Trustees of the Chartered Fund of the M. E. Church in the United States of America.

"2. Resolved, That James J. Boswell be, and is hereby chosen and appointed, by a majority of votes, a Trustee of the Chartered Fund of the M. E. Church in the United States of America, in place of the late Caleb North, deceased.

"3. Resolved, That Samuel Ashmead be, and is hereby chosen and appointed a Trustee of the said Chartered Fund, in the place of Michael S. Johns, resigned.

"4. Resolved, That John Rhile be, and hereby is chosen and appointed, by a majority of votes, a Trustee of the Chartered Fund, in the place of Aquila A. Browne, who has resigned.

"5. Resolved, That as soon as the above vacancies are supplied, the Secretary of this Conference shall forward to John F. Walker, Secretary of the Board, proper certificates signed and countersigned, as directed in the third article of the charter."

On motion of S. Luckey, the following resolution was adopted :—

"Resolved, That the brethren from Canada whose application to be recognized by this Conference has been acted on by the adoption of the report of a committee to whom their application was referred, and the delegates from the Conference of the Wesleyan Methodist Church in Canada, be permitted to take a copy of the report in their case."

On motion of P. P. Sandford, Conference granted leave of absence to H. White and M. Richardson, until Monday. On motion of L. Scott, the same was granted to T. Madden.

Departure of
Richey and
Case.

Bishop Soule, for brothers Richey and Case, the delegates of the Wesleyan Missionary Society, informed the Conference that these brethren had been compelled, by official business, to depart at a time when they could not formally take leave of the Conference; but had desired him to communicate the grateful sense they entertained of the kindness with which they had been received, and to assure the Conference of their ardent wishes and fer-

vent prayers for the peace and prosperity of the whole body represented in this Conference.

May 17

J. M. Trimble offered the following resolution of instruction, which, on motion, was referred, viz. :—

“Resolved, That the Committee on Revisal be instructed to inquire into the propriety of adding another clause to section 7, page 92, On Bringing to Trial, &c. The addition asked for is as follows:—‘The preacher in charge of a circuit or station, shall keep a record, in a book provided for that purpose, by the stewards, of all the proceedings in the trial of members; such as the charges, testimony, and decision of the committee.’”

Proposed amendment of Discipline.

J. B. Finley offered the following resolution, which was adopted :—

“Resolved, That a committee of three be appointed to make inquiry into the probable prospect of having the Life of our beloved late Bishop M’Kendree published, and report to this Conference as soon as practicable.”

Life of Bishop M’Kendree

On motion of J. T. Peck, the report, in part, No. 1, of the Committee on Revival, was called up. He also moved to adopt the report. W. A. Smith moved to lay the report and motion to adopt it on the table for the present: lost. J. A. Collins moved that the further consideration of the subject be postponed until the report of the Committee on Temperance is presented.

Revival Report, No. 1.

While H. Slicer was on the floor, his fifteen minutes having expired, N. Bangs moved to grant him leave to continue his remarks: lost.

Pending the discussion on postponement, J. T. Peck moved to amend, by making it the order of the day for tomorrow: laid on the table. J. T. Peck further moved to amend, by striking out “until the report,” &c., and inserting “for the present.” This also was laid on the table.

The question was then taken on postponing until the Committee on Temperance shall report, and it prevailed.

Postponed.

J. S. Porter moved the following resolution of instruction, which was adopted :—

“Whereas there is a difference of opinion as to whether a certificate may be refused by a preacher, because of length of time, or improper conduct on the part of the holder; therefore

Instruction to Committee on Revisal.

“Resolved, That the Committee on Revisal be instructed to inquire into the expediency of so amending answer 7 to question 2, chapter 1, section 10 of the Discipline, as to fix some time during which a certificate shall be valid: and also to make it the duty of the preacher to whom a valid certificate may be presented, to receive such certificate as evidence of membership in the church.”

W. Patten offered the following resolution, which was, on motion, referred :—

May 17.
Instruction to
Committee on
Revisal.

"Resolved, That the Committee on Revisal be, and they hereby are instructed to inquire into the expediency of so altering the rule of Discipline on temporal economy, page 168, answer 3, as to read, after the words 'quarterly meeting'—'and shall send up to the ensuing Annual Conference a true statement of the estimate made to meet the table expenses, house rent, &c., of the preacher or preachers; so that the Conference Stewards may be able to settle with the preachers accordingly.' Also, on page 177, answer 5, strike out all after the words, 'in money or otherwise,' and insert in lieu thereof—'after such estimate is made, the quarterage and table expenses shall be added together, and collected, as so much for the support of the preacher or preachers.' Also, on page 178, seventh line from the top, after the words, 'several ability,' insert, 'and he shall receive in proportion to the whole amount on the circuits or stations, respectively, for the support of the preachers.'"

Leave of absence was asked for S. Benton and N. Rounds, but was not granted. After prayer by brother Steadman, Conference adjourned at the regular hour.

May 18.

SATURDAY, MAY 18.

The Conference met at half-past eight o'clock, and was opened with appropriate exercises, by brother Paine. Bishop Soule in the chair.

The journals of yesterday were read, and confirmed.

The chair called for reports from committees.

Report of the
Committee of
Conference.

Bishop Soule, in behalf of the Committee of Conference, presented the following report, which, on motion of E. R. Ames, was accepted, and the committee discharged from all further consideration of the subject:—

"The Committee of Conference have instructed me to report, that after a calm and deliberate investigation of the subject submitted to their consideration, they are unable to agree upon any plan of compromise to reconcile the views of the northern and southern Conferences.

"JOSHUA SOULE."

Petitions, &c.
Genesee Con-
ference.

The chair called for memorials, petitions, and appeals.

Genesee Conference.—When this Conference was called, Bishop Hedding presented a memorial, which had been put in his hands, from Seneca Falls, on the subject of slavery: it was referred to the Committee on Slavery.

Erie Conf.

Erie Conference.—T. Goodwin presented a memorial from sundry members of the M. E. Church, in the city of Cleveland, Ohio, praying to be included in a new Conference, which they desire may be called Cleveland. Referred to Committee on Boundaries.

Michigan Conf.

Michigan Conference.—J. A. Baughman presented a

memorial on the subject of slavery, from Detroit, which was referred.

May 11.

When the call was finished, J. A. Collins moved to take up the report of the committee on the memorial of J. H. Young. The report was taken up and read. J. A. Collins moved to adopt the report. N. Bangs moved as a substitute, that the report and accompanying resolution be referred to the Book Committee at New-York; and the substitute prevailed.

Report on memorial of J. H. Young.

J. J. Steadman presented a resolution proposing some alterations in the Discipline; laid on the table.

On motion of N. Bangs, Conference took up report No. 2 of the Mission Committee, on the subject of the formation of a German Annual Conference; and on the communication of W. Nast, asking leave to visit his native country, with a view to more extended missionary operations among his brethren. A division was called for, and the resolutions appended to the first part of the report were read and adopted.

Report on Missions, No. 2.

The second part of the report was then considered; and the reading of the letter of brother Nast was called for, which was ordered, on motion of N. Bangs, who moved to suspend the further consideration of the report, to enable brother Collins to obtain the letter of brother Nast.

F. Reed presented the resolutions of the New-York Conference on slavery and temperance; also the action of said Conference on the Genesee resolution on slavery, and the New-Jersey resolution on the subject of local preachers; all of which were appropriately referred.

New-York resolutions on slavery, &c.

S. Comfort presented the following resolution, which was referred to the Committee on the Book Concern:—

“Resolved, That the Committee on the Book Concern be, and hereby are, instructed to inquire into the expediency of publishing a monthly periodical, containing sermons from living Methodist ministers, by the Book Agents at New-York, and report thereon.”

Resolution on publishing a monthly periodical.

W. W. Redman presented the following resolutions, which were referred to the Committee on Revisal:—

“Whereas a diversity of opinion, and consequently of practice, exists in reference to the method by which disorderly persons, who are ‘on trial,’ shall be found guilty, reprov’d, or discontinued; therefore

Resolutions for Revisal Committee.

“1. Resolved, That the Committee on Revisal be instructed to inquire into the propriety of placing, in some appropriate section of the Discipline, the course to be pursued in reference to persons ‘on trial,’ who have acted disorderly.

“2. Resolved, That the Committee on Revisal define what is to be understood by ‘proper trial,’ in the last line of section 7, page 94.”

May 18.

S. Benton asked for leave of absence from the Conference until Monday night, to visit home, and some of his charge who are sick. Not granted.

Resolution for a
Committee on
History of the
M. E. Church.

M. Simpson offered the following, which was adopted:—
“Resolved, That a Committee be appointed by this General Conference, to whom shall be referred all papers belonging to this body, in reference to the history of the M. E. Church; and that the ministers, members, and friends of our church be respectfully and earnestly requested to furnish said committee with all documents and correspondence touching the lives of any of our deceased Bishops, or other ministers, and any documents throwing light upon the history of our church: and that said committee be required to take measures for properly arranging and securing said papers, and report to the next General Conference.”

The Conference voted that the above committee should consist of five.

W. D. Cass presented a resolution, asking a change in the Discipline on preachers referring church trials, &c., which, on motion of A. Wood, was laid on the table.

Report on Mis-
sions, No. 2.

J. A. Collins having returned with the communication of brother Nast, Conference resumed the consideration of the report of the Committee on Missions. The letter was read, and on motion of N. Bangs, the resolution appended to the report of the committee referring to brother Nast's visit to Germany was adopted. The report as a whole was then adopted. (See report, p. —.)

Expenses of
brother Nast.

N. Bangs moved, that the Book Committee at Cincinnati estimate the amount necessary to meet the expense of brother Nast's visit; and that the Book Agents pay the same out of the avails of the Book Concern. H. Slicer moved to amend by adding, “provided the same shall not exceed one thousand dollars.” The amendment was laid on the table, and the original resolution was adopted.

Resolution on
books for col-
leges, &c.

A. Billings offered a resolution, authorizing the Book Agents to give to each college and seminary under our control, a copy of every book published at our Book Room. I. Winger moved to amend by adding, “and also to every regular itinerant minister.” J. T. Peck moved to lay the amendment on the table: lost. W. Murrah moved that the amendment and resolution be both laid on the table, which prevailed.

H. H. Kavanaugh offered a resolution on the subject of increasing the quarterage allowance of our ministers; which, on motion, was laid on the table.

J. B. M'Ferrin presented the following resolution, which was referred to the Committee on Revisal:—

Resolution on
rebaptizing.

“Resolved, That the Committee on Revisal be instructed to inquire into the expediency of introducing into the

Discipline a rule prohibiting our ministers rebaptizing those who have been properly baptized in infancy, or in riper years." May 18.

M. Simpson presented the following resolution, which was referred to the Committee on Sunday Schools:—

"Resolved, That the Committee on Sabbath Schools be instructed to inquire as to the expediency of this Conference electing a board of directors to superintend the general interests of Sunday schools in our Church; and that the committee further consider the propriety of withdrawing from all connection with voluntary associations on this subject." Resolution on
Sunday Schools

A. L. P. Green offered a resolution to strike out part of question 17, chapter 1, section 3, of the Discipline, and moved its reference, which did not prevail.

W. A. Smith presented the following resolution, which was referred to the Committee on Revisal:—

"Resolved, That the Committee on Revisal be instructed to inquire into the propriety of so altering the language of the Discipline, section 5, answer 5, page 177, as to make it more clearly express and define its meaning." Resolution on
Revisal.

The chair announced the committee to inquire respecting the publication of the Life of the late Bishop M'Kendree, as follows: Nathan Bangs, John P. Durbin, Charles Elliott. Committee on
Life of M'Kendree.

After the notices were given out, Conference adjourned with prayer by brother Hamilton.

MONDAY, MAY 20.

May 20.

Conference met at half-past eight, and was opened in the usual way, by brother Rice. Bishop Hedding in the chair.

The journal of yesterday was read, and approved.

S. Luckey moved to reconsider that part of the report of the Committee on Missions referring to brother Nast, which was adopted on Saturday: carried. On motion of S. Luckey, the report was amended by striking out "missionary operations," and inserting "usefulness." Report of Mis-
sionary Com-
mittee recon-
sidered and
amended.

J. Early moved that at the proper time each morning the journals be read, without counting whether there be a quorum present: carried.

The chair, according to the rule, called for reports from standing and select committees. Reports.

J. Davis, chairman of the Committee on the Memorial of W. J. Waller, presented a report, which was read, and on motion of B. T. Crouch, was laid on the table. Report on Wal-
ler's memorial.

Bishop Soule addressed the Conference, stating the attention of brother T. B. Sargent to him as a travelling companion during his visit to Europe; and also that he Bishop Soule's
communica-
tion respecting
T. B. Sargent.

May 20.

was not informed whether brother Sargent had received, from any source, anything, either as quarterage or table expenses during his absence; and suggested the propriety of the Conference inquiring into and making provision for the same. On motion of J. Early, the suggestion of the Bishop was referred to the delegates from the Baltimore Conference to examine and report.

The chair presented a communication from Dr. Bond, enclosing an article originally designed for the *Christian Advocate and Journal*, suggesting the propriety of having the *Notes of Bishop Asbury, &c.*, bound up with the next Discipline. A motion was made to refer the document to the Committee on Revisal: this motion was laid on the table.

J. A. Collins offered the following resolution, which was adopted, viz. :—

Resolution
respecting a
Bishop's con-
nection with
slavery.

"Whereas it is currently reported, and generally understood, that one of the Bishops of the M. E. Church has become connected with slavery; and whereas it is due to this General Conference to have a proper understanding of the matter; therefore,

"Resolved, That the Committee on the Episcopacy be instructed to ascertain the facts in the case, and report the results of their investigation to this body to-morrow morning.

JOHN A. COLLINS,
J. B. HOUGHTALING."

Mission Report
reconsidered
and amended.

W. Winans moved to reconsider that part of the report of the Committee on Missions which refers to the formation of German districts, as adopted on Saturday last. The motion prevailed; and he then moved that the first resolution be stricken out, which prevailed. On a motion of T. Crowder, the second resolution was amended by striking out the word "other." The report as amended was then adopted.

The following are the resolutions as they were finally adopted :—

German dis-
tricts.

"1. Resolved, That the Bishops be authorized and requested, in all such cases as in their judgment may be considered necessary, to form our German Missions into districts, irrespective of Conference boundaries; and appoint a Presiding Elder to each of said districts; and that the German preachers within the district or districts shall be members of that Conference to which the Presiding Elder may belong.

Brother Nast's
visit to Ger-
many.

"The committee have also had under consideration a very interesting communication from Rev. William Nast to Bishop Soule, which was referred by the General Conference to this committee; in which brother Nast proposes to visit Germany, with a view to more extended usefulness

among his brethren of the German nation ; and after reading the communication, it was unanimously

May 20.

"2. Resolved, That we approve of the plan of brother Nast, and that we recommend to the Bishops to permit him to make the proposed visit.

"Respectfully submitted,

"N. BANGS, *Chairman.*

"*New-York, May 16, 1844.*"

J. T. Peck moved to take up the second report of the Committee on Revisal : carried. The first part of the report was read. On motion of J. Early, this part of the report was laid on the table for the present. On motion, the balance of the report was laid on the table, to take up the report of the Committee on a Course of Study for Licentiates.

Revisal Report,
No. 2.

Report on
Course of
Study for Li-
centiates.

This report was then, on motion, taken up and read. While the *first* resolution was under consideration, N. Bangs moved to lay it on the table : the motion was lost. J. B. Finley moved indefinitely to postpone the resolution. N. Bangs moved to lay the motion for indefinite postponement on the table : carried. J. Porter moved to lay the resolution on the table : the motion prevailed. The *second* resolution was then read ; and, on motion of W. Capers, the report and resolution were recommitted.

Recommitted.
Revisal Report,
No. 2.

On motion of J. B. Houghtaling, the report of the Committee on Revisal, No. 2, was taken up. The *first* item was taken up and read ; and, on motion, laid on the table. The *second* item was read, and S. Luckey moved its adoption. T. Spicer moved to amend by adding the words, "where it is practicable," after the words, "have been committed." The motion to amend was laid on the table, on motion of J. B. Finley. C. W. Ruter moved to amend by inserting after the word "committed," the words, "or where this cannot be done in the circuit or station where the accused resides." W. W. Ninde moved to recommit this part of the report : carried.

Part of the re-
port recommit-
ted.

The second part of the report was then read, and A. Wiley moved its indefinite postponement. C. W. Ruter moved to lay this motion on the table ; but before the question could be taken the hour of adjournment arrived. Notices were then given out, and the Conference adjourned with prayer, by brother A. Adams.

TUESDAY, MAY 21.

Conference met at the usual hour, and was opened with religious services, by brother Crouch. Bishop Waugh in the chair.

May 21.

The journals of yesterday were read and approved.

May 21.
Reports.

Committee on
expenses.

Reports from standing and select committees were called for by the chair.

The Committee on the Expenses of Delegates presented a report in part. A proposition to lay it on the table was lost. E. R. Ames moved, that in accordance with the report of the committee, brother Patton be relieved. J. A. Collins moved to recommit the report. This did not obtain. On motion of G. Hildt, the report was laid on the table.

Revisal Report,
No. 3.

The Committee on Revisal presented a report, No. 3, which was read, and on motion of H. Slicer, adopted as a whole, as follows:—

"The Committee on Revisal beg leave further to report:

"1. That the changes proposed in the rule for the trial of preachers, and for appeals in the Annual Conferences, by P. M. McGowan and others, are inexpedient.

"2. That the amendment proposed in relation to the restoration of preachers who have been expelled for 'gross immorality,' by H. J. Clark, is inexpedient.

"3. That the recommendation of the New-Jersey Conference, to report the number of churches in the circuits, is inexpedient.

"4. That the change proposed in relation to the distribution of the funds among the claimants at the Annual Conferences, is inexpedient.

"5. That the alteration proposed by the memorial from Jonesville circuit, North Carolina Conference, making superannuated preachers members of the Quarterly Conference where they reside, is unnecessary, as your committee conceive the fact, which the memorialists wish more clearly defined, is already sufficiently plain.

"All which is respectfully submitted,

"May 21, 1844.

GEORGE PECK, *Chairman.*"

The Committee on Revisal presented another report, which was recommitted yesterday. As it proposes alterations in the Discipline, it lies on the table one day, according to rule.

Report on Epis-
copacy, No. 2.

The Committee on Episcopacy presented a report, No. 2, which was read and adopted, as follows:—

"The Committee on Episcopacy having had under consideration the communication of the Book Agents at Cincinnati, in relation to the money advanced by them to defray the travelling expenses of the late Bishop Roberts among the Indian tribes west of Missouri and Arkansas, unanimously agreed to recommend to the Conference to make an appropriation of the amount of \$90 for the travelling expenses of Bishop Roberts. Respectfully submitted

"ROBERT PAINE, *Chairman.*

"New-York, May 21, 1844."

Travelling ex-
penses of Bishop
Roberts.

The Committee on Itinerancy presented a report in part, No. 1, which was read, and on motion laid on the table.

May 21.
Itinerancy Re-
port, No. 1.
Episcopacy, No
2.

The Committee on Episcopacy presented a further report, No. 3, which was read, and on motion of J. A. Collins, laid on the table to be the order of the day for to-morrow.

The Committee on a Course of Study for Licentiates presented a report, being a revision of what was recommended to them yesterday. It was read, and lies over one day, according to rule.

Report on
Course of
Study.

The committee appointed to inquire what progress had been made in preparing a Life of our late Bishop M'Kendree presented a report, referring the General Conference to Bishop Soule for information, and asking to be discharged. The report was adopted, and the committee discharged.

The chair presented a note from Dr. Bond, denying that he had ever said or known that a plan had been formed by northern members of this Conference to force the South into Secession: which was read, and followed by leave to make a further verbal statement, contradicting such a report. E. W. Sehon made some remarks confirmatory of what Dr. Bond had said. On motion, leave was given for N. Bangs and W. A. Smith to add some remarks, and the conversation here ended.

Explanation of
Dr. Bond and
others.

Bishop Soule, recurring to the report of the committee, in relation to the Memoirs of Bishop M'Kendree, informed the Conference, that since 1836 his official duties had not allowed him to do more than arrange a large mass of papers bequeathed by Bishop M'Kendree to Bishop Soule and the late T. L. Douglass.

Life of Bishop
M'Kendree.

N. Bangs offered the following resolution, which was adopted.

"Resolved, That Bishop Soule be requested at a suitable time to give this General Conference an account of his visit to the Wesleyan Methodist Conference, and to different parts of Europe."

On Bishop
Soule's visit
to Europe.

On motion of S. Luckey, the delegates from the Wesleyan Methodist Church in Canada were requested to address the Conference, and give some account of the connection they represent. Rev. John Ryerson, president, and Rev. Anson Green, ex-president, of the Conference of the Wesleyan Methodist Church in Canada, the two delegates in attendance from that body, addressed the Conference at some length, detailing many of their plans, and the success with which it had pleased God to crown their efforts. They then formally took leave of the Conference.

Delegates from
Canada take
their leave of
conference.

S. Luckey, who as the alternate of Bishop Hedding had visited the above Conference of Wesleyan Methodists, gave a brief narration of his visit to them, and the satis-

May 21. faction with which he had witnessed their prosperity and increase in the pure and undefiled religion of their and our fathers.

Memorial of J. W. Osborne. J. A. Gere presented a memorial from J. W. Osborne of the Baltimore Conference, asking a release from a debt due to the Book Concern. On motion, it was referred to the Committee on the Book Concern.

Letter of J. W. Stoy. W. Capers presented a letter from J. W. Stoy, agent of the Book depository at Charleston, S. C., complaining of the published report from the Concern at New-York in reference to the Charleston depository. It was on motion referred to the Committee on the Book Concern.

A. L. P. Green offered a resolution in the following terms, which on motion was adopted :—

Proposed amendment of Discipline. "Resolved, That the Committee on Revisal be requested to examine into the propriety of amending our book of Discipline, chap. 1. sec. 3, quest. 17, page 25, by striking out, after the word missionary, 'and what for the publication of Bibles, Tracts, and Sunday-school books,' and inserting instead thereof, the words 'American Bible Society.'"

Committee on history of M. E. Church. The resolution adopted on Saturday to appoint a committee of five to collect, and report to the next General Conference, all the papers belonging to this body in reference to the history of the M. E. Church, &c., was reconsidered; and, on motion of W. Winans, was so far amended as to make the committee consist of one member from each Annual Conference, to be selected by the delegates thereof.

Report on Revisal. On motion of G. Peck, the report of the Committee on Revisal was taken up. It was resumed at the point pending when Conference adjourned yesterday. The motion to lay the indefinite postponement on the table was lost. The discussion of the proposal to limit the Episcopacy to continuing any preacher in the office of Presiding Elder more than four years at one time was renewed, on the question of indefinite postponement. I. Winner had leave to speak beyond fifteen minutes. While H. Slicer was on the floor, he gave way to allow B. M. Drake to propose that this session be prolonged until the question under consideration be disposed of. The motion was lost, and at one o'clock the Conference adjourned, after prayer by brother Luckey.

May 22.

WEDNESDAY MORNING, MAY 22.

Conference met at the regular hour, Bishop Morris in the chair, and was opened with the usual exercises by brother Stephenson.

The journal of yesterday was read and approved.

Bennett T. Blake, a reserved delegate from the North Carolina Conference, presented his certificate, and took his seat as the substitute of H. G. Leigh, who had been prevented by indisposition from filling his place.

May 22.
B. T. Blake takes
his seat.

The chair called for reports from standing committees.

Reports.

The Committee on Sunday Schools presented a report, which was read, and lies on the table, according to rule.

The Committee on Book Concern presented a report, in part, which was read, and lies on the table, by the rule.

As no reports from select committees were offered, on motion of A. Griffith, Conference proceeded to consider the order of the day, viz., the report No. 3 of the Committee on Episcopacy. It reads as follows:—

“The Committee on Episcopacy, to whom was referred a resolution, submitted yesterday, instructing them to inquire whether any one of the Superintendents is connected with slavery, beg leave to present the following as their report on the subject.

Report No. 3 of
the Committee
on Episcopacy,
spread on the
journal accord-
ing to direction
given by con-
ference June 5.

“The committee had ascertained, previous to the reference of the resolution, that Bishop Andrew is connected with slavery, and had obtained an interview with him on the subject; and having requested him to state the whole facts in the premises hereby present a written communication from him in relation to this matter, and beg leave to offer it as his statement and explanation of the case.”

“To the Committee on Episcopacy.

“Dear Brethren,—In reply to your inquiry, I submit the following statement of all the facts bearing on my connection with slavery. Several years since an old lady, of Augusta, Georgia, bequeathed to me a mulatto girl, in trust that I should take care of her until she should be nineteen years of age; that *with her consent* I should then send her to Liberia; and that in case of her refusal, I should keep her, and make her as free as the laws of the state of Georgia would permit. When the time arrived, she refused to go to Liberia, and of her own choice remains *legally* my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot; and has been and is at present at perfect liberty to go to a free state at her pleasure; but the laws of the state will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the state. In her case, therefore, I have been made a slaveholder legally, but not with my own consent.

“2dly. About five years since, the mother of my former wife left to her daughter, *not to me*, a negro boy; and as my wife died without a will more than two years since, by the laws of the state he becomes legally my property. In this case, as in the former, emancipation is impracticable in the state; but he shall be at liberty to leave the state

May 22

whenever I shall be satisfied that he is prepared to provide for himself, or I can have sufficient security that he will be protected and provided for in the place to which he may go.

"3dly. In the month of January last I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to *her*. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust.

"It will be obvious to you, from the above statement of facts, that I have neither bought nor sold a slave; that in the only two instances in which I am legally a slaveholder, emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premises, nor could my wife emancipate them if she desired to do so. I have thus plainly stated all the facts in the case, and submit the statement for the consideration of the General Conference. Yours respectfully,

"JAMES O. ANDREW."

"All which is respectfully submitted.

"ROBERT PAINÉ, *Chairman*."

A. Griffith and J. Davis offered the following preamble and resolution, which were read and debated :—

A. Griffith's resolution.

"Whereas, the Rev. James O. Andrew, one of the Bishops of the M. E. Church, has become connected with slavery, as communicated in his statement in his reply to the inquiry of the Committee on the Episcopacy, which reply is embodied in their report, No. 3, offered yesterday; and whereas it has been, from the origin of said Church, a settled policy and the invariable usage to elect no person to the office of Bishop who was embarrassed with this 'great evil,' as under such circumstances it would be impossible for a bishop to exercise the functions and perform the duties assigned to a general Superintendent with acceptance, in that large portion of his charge in which slavery does not exist; and whereas Bishop Andrew was himself nominated by our brethren of the slaveholding states, and elected by the General Conference of 1832, as a candidate who, though living in the midst of a slaveholding population, was nevertheless free from all personal connection with slavery; and whereas, this is, of all periods in our history as a Church, the one least favourable to such an innovation upon the practice and usage of Methodism as to confide a part of the itinerant general superintendency to a slaveholder; therefore,

"Resolved, That the Rev. James O. Andrew be, and he is hereby affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church."

When brother Griffith, in favour of his resolution, had spoken as long as the rule allowed, a motion was made to permit him to proceed. G. Filmore offered as a substitute for this, that the rule which restricts a speaker to fifteen minutes, be suspended during the discussion of this subject. The substitute prevailed, by a vote of one hundred and three.

May 22.

Fifteen minutes rule suspended during this debate.

On motion of N. Bangs, it was resolved, that when we adjourn, it be to meet again this afternoon at half-past three o'clock, one hundred and four voting for it.

W. Capers then moved, that we do now adjourn: lost.

J. P. Durbia moved to reconsider the vote by which we resolved to meet this afternoon. This was lost.

The motion for adjournment was renewed and carried; and Conference adjourned with prayer by brother Tippet.

WEDNESDAY AFTERNOON, MAY 22.

Conference met pursuant to adjournment at half-past three o'clock, Bishop Seale in the chair, and was opened with religious services by brother Fowler.

The chair called for reports from standing and select committees: none being offered, W. Cooper moved that the resolution under discussion this morning be postponed, and made the order of the day for to-morrow morning: lost. The consideration was resumed, and several speakers were heard.

No Reports.

Discussion of Griffiths' resolution continued.

On motion of J. A. Collins, Conference adjourned with prayer by brother Bond.

THURSDAY MORNING, MAY 23.

May 23.

Conference met at the regular hour, Bishop Hedding in the chair, and was opened with religious exercises by brother Robinson.

The journal of yesterday afternoon was read and approved.

The chair called for reports from standing and select committees. None were presented.

No Reports.

Conference resumed the consideration of the resolution under discussion yesterday, viz., the resolution offered by brothers Griffith and Davis on Wednesday.

Consideration of Griffith's resolution resumed.

J. B. Finley offered a substitute for the resolution, in the following words, viz.:—

Finley's substitute.

"Whereas, the Discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency; and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference will greatly

May 23.

embarrasses the exercise of his office as an itinerant general Superintendent, if not in some places entirely prevent it; therefore,

"Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

"J. B. FINLEY,

"J. M. TRIMBLE."

A discussion on the above substitute ensued, occupying the morning session. A few minutes before one o'clock, when W. D. Cass was speaking, it was resolved to continue the session five minutes after the regular time, for the purpose of hearing a statement which J. Early wished to make. When this was made, Conference adjourned with prayer by brother Steele.

May 24.

FRIDAY, MAY 24.

Conference met at the regular hour, Bishop Waugh in the chair. The religious services were led by brother Dunwody.

The journal of yesterday was read and approved.

Reports.

The chair called for reports from standing and select committees.

Revisal, No. 5.

The Committee on Revisal and Unfinished Business presented a report, No. 5, which was read, and lies on the table one day, by the rule.

Book Concern,
No. 2.

The Committee on the Book Concern presented a report in part, No. 2, which was read, and five of the six resolutions were adopted, as follows:—

South-Western
Christian Ad-
vocate.

"The Committee on the Book Concern, having examined the report of the Publishing Committee of the South-Western Christian Advocate, in regard to that paper, find the aggregate of its liabilities to be \$2,943 28. Its resources in cash, notes, and accounts, \$812 78; in stock, \$1,900; due on subscriptions, \$10,000,—making the entire value of the establishment, after deducting the amount of liabilities, \$9,899 50. With these facts before us, and with the conviction that the paper is exerting a good influence upon the intellectual and spiritual condition of the community among whom it circulates, and the circumstance that its continued publication is recommended by the Annual Conference within whose bounds it is established, we recommend the following resolution:

"I. Resolved, That the publication of the South-Western Christian Advocate be continued.

Richmond Chr.
Advocate.

"Your committee beg leave further to report, that they find by the report of the Publishing Committee of the Richmond Christian Advocate, that the liabilities of the paper in bills and open accounts are \$6,437 86; and that

its available means for carrying on the concern, in subscriptions, accounts, press, type, &c., are \$12,322 29, leaving a balance in favour of the establishment of \$5,884 43. From all we can learn in regard to this paper, we see no reason why it should not be continued; and therefore recommend the following:

May 24.

"2. (The second resolution was laid on the table for the present; it was acted upon Friday, May 31.)

"Your committee have also examined the report of the Publishing Committee of the Pittsburgh Christian Advocate; and find that its liabilities, including the original purchase of press, type, &c., amount to \$2,889 22, and its only resources to meet this debt consist in outstanding dues for the paper among its subscribers; but from a persuasion of the good the paper is doing in promoting the interests of the church, and from the confidence which the Publishing Committee express that the amount due on subscription will enable them to meet the liabilities, we propose for the adoption of the General Conference the following resolution:

Pittsburgh Chr. Advocate.

"3. Resolved, That the publication of the Pittsburgh Christian Advocate be continued.

"And further, we have considered the report of the Southern Christian Advocate. It is in a solvent, and, as we conceive, a prosperous condition; its assets amounting to something like \$5,000 over its liabilities. We recommend the following resolution:

Southern Christian Advocate.

"4. Resolved, That its publication be continued.

"We also recommend the continued publication of the Christian Advocate and Journal, and of the Western Christian Advocate; the one having about 25,000 subscribers, and the other 9,000.

Christian Advocate and Journal, and Western Christian Advocate.

"And we recommend the following resolution in regard to the Christian Apologist:

German Apologist.

"5. Resolved, That from its growing patronage and extensive usefulness among the German population of the West, its publication be continued.

"6. And we further recommend that the Ladies' Repository at Cincinnati, and the Quarterly Review at New-York, both of which have more than paid their way, continue to be published.

Ladies' Repository and Quarterly Review.

"Respectfully submitted,

"WM. H. RAPER, *Chairman.*"

The same committee presented a further report, No. 3, which was adopted, in the following terms:—

Book Concern Report, No. 3.

"Your committee have had under consideration the proposal of Rev John E. Robie to transfer the Northern Christian Advocate to the General Conference, and beg leave to recommend the following:

Northern Advocate.

May 24.

"Resolved, That the General Conference accept the said proposal, allowing brother Robie \$2,000 for his interest in that establishment, on the conditions embraced in his proposal, viz.: 1st. That the printing press, types, and office furniture be worth \$800. 2d. That there be due on subscription at least \$1,500, making in the whole \$2,300. 3d. That he, the said Robie, shall assume all its present liabilities, making over the above-mentioned items free of all incumbrances, except furnishing the paper to advance-pay subscribers. 4th. That the transfer shall be dated from the first of the present month, according to the exhibit:

"All of which is respectfully submitted,

"WM. H. RAPER, *Chairman.*"

The Committee on the Episcopacy presented the following report, No. 4, which was adopted, as follows:—

Report on Episcopacy, No. 4.

"The Committee on Episcopacy submit the following report:

"1. Resolved, That in view of the decease of the late venerable and beloved senior Superintendent of our church, the Rev. Robert Richford Roberts, the Bishops be respectfully requested, if compatible with their other engagements, to select one of their body to preach his funeral sermon before this Conference, at such time as may suit their convenience.

"2. Resolved, That after an examination of the constitution of the "African Institute," and the accompanying documents, the committee see no reason why Bishop Soule may not exercise his own discretion as to the appointment tendered him.

"All which is respectfully submitted,

"ROBERT PAINE, *Chairman.*"

Conference was about to resume the order of the day, (the substitute under consideration at the adjournment yesterday,) when the order was suspended to allow Phineas Crandall to offer a paper to the Conference, which he desired to be referred to the Committee on Episcopacy. The order of the day was suspended, the paper presented, and read; and a motion made to refer it to the Committee on Episcopacy. As a substitute for this reference J. A. Collins moved that the petition be returned to the petitioner. This prevailed, and the petition was returned.

Discussion on
Bp. Andrew's
Case continued.

The order of the day, viz., the above-named substitute, (Finley's,) was resumed, and its discussion continued until one o'clock, when Conference adjourned with prayer by brother Ferguson.

SATURDAY, MAY 25.

May 25.

Conference met at the regular hour, Bishop Morris in the chair, and was opened in the customary way by brother Wiley.

Reports from standing committees were called for.

Reports.

The Committee on the Book Concern presented a report, No. 4, which was read, and on motion laid on the table.

Book Concern,
No. 4.

The Committee on Itinerancy presented a report, No. 2, which was read, and on motion laid on the table.

Itinerancy, No.
2.

S. Martindale asked leave of absence on to-day and Monday for Charles Adams. The leave was not granted.

The Committee on Itinerancy presented a report, No. 3, which was read, and on motion laid on the table.

Itinerancy, No.
3.

The Committee of Correspondence reported a respond to the letter from the Wesleyan Methodist Church in Canada; which was read, and, on motion of S. Luckey, approved and adopted. (See Appendix, Document E.)

Answer to letter from Canada Conference.

The Committee on Episcopacy presented a report, No. 5, which was read and adopted, as follows:—

Report on Episcopacy, No. 5.

"The Committee on Episcopacy present the following report, in part, which they ask the Conference to adopt.

"Resolved, That having carefully examined the administration and character of all the Bishops for the last four years, we are of opinion they should be fully approved, except in so far as the case of Bishop Andrew has been already reported to the Conference on a former day.

On the administration of the Bishops.

"The foregoing was agreed to in the committee, without dissent.

"Respectfully submitted,

"ROBERT PAINE, *Chairman.*

"*New-York, May 25, 1844.*"

The order of the day, viz., the substitute of brothers Fintey and Trimble, for the resolution offered by brothers Griffith and Davis, was resumed.

Ep. Andrew's case resumed.

During the discussion, J. P. Durbin asked leave of absence, on account of family affliction. The leave was granted.

After the consideration of the substitute had been resumed, G. Baker moved that the vote by which the rule limiting a speaker to fifteen minutes had been suspended, be reconsidered. On motion of J. E. Evans, the proposal to reconsider was laid on the table. The discussion was continued until fifteen minutes before the hour of adjournment, when, on motion of L. M. Lee, Conference adjourned with prayer by brother Brush.

May 27.

MONDAY, MAY 27.

Conference met at the regular hour, Bishop Soule in the chair. The devotional exercises were conducted by brother Baughman.

The journal of Saturday was read and approved.

No reports from standing or select committees were presented.

Discussion on
Bp. Andrew's
case, continued.

The whole session was occupied in discussing the substitute under consideration for some days past.

At one o'clock the Conference adjourned with the benediction by the chair.

May 28.

TUESDAY MORNING, MAY 28.

Conference met at the usual hour, Bishop Hedding in the chair, and was opened with the usual religious exercises by brother Kelly.

Reports.

The chair called for reports from standing and select committees.

Itinerancy, No.
4.

J. B. M'Ferrin presented a report, No. 4, of the Committee on Itinerancy; which was read, and, by rule, laid on the table.

J. T. Mitchell presented a report, No. 6, of the Committee on Episcopacy, which was read. The first part was laid on the table by the rule. The second part was adopted, and reads as follows:—

Expenses of
Bps. Soule and
Morris.

"In view of what is regarded by the committee as insufficient appropriations to meet the family expenses of Bishops Soule and Morris for the last year or two, the committee recommend to the Conference the following resolution:

"Resolved, That \$350 be appropriated to Bishop Soule, and \$250 to Bishop Morris, to cover the deficiency in the estimates for their house rent, fuel, and table expenses for the last two years; and that the Book Agents at New-York be instructed to pay the same.

"R. PAINE, *Chairman*."

Communication
of J. Collord.

A communication from J. Collord, printer in the Book Concern, on the subject of printing the journals of the last Conference, was read by P. P. Sandford. R. Paine moved to reconsider the vote to print the journal. On motion of L. M. Lee, the resolution was laid on the table.

Request
Chartered
Fund.

J. A. Gere presented a letter on the subject of a bequest to the Chartered Fund. On motion, the Conference voted to refer the communication to the Committee on the Chartered Fund.

Bp. Andrew's
case, continued.

Conference resumed the consideration of Finley's substitute. J. A. Collins, who was speaking at the adjourn-

ment yesterday, concluded his remarks, and was followed by E. W. Sehon, W. Winans, and J. B. Finley. Bishop Andrew also addressed the Conference.

May 28.

At the request of T. Crowder, brother Finley gave way to permit him to offer the following resolution:—

“Resolved, That when this Conference adjourn it adjourn to meet again at half-past three o'clock.”

The resolution prevailed. P. Cartwright obtained the floor, but the hour of adjournment having come, Conference adjourned with prayer by brother A. D. Peck.

TUESDAY AFTERNOON, MAY 28.

Conference met at half-past three o'clock, Bishop Waugh in the chair, and was opened with religious exercises by brother H. J. Clark.

The journal of the morning was read and approved.

No reports from standing or select committees were presented.

The subject under consideration at the adjournment was resumed, and discussed by P. Cartwright and J. Stamper.

Bp. Andrew's
case, conti-
nued.

When P. Cartwright had concluded his remarks, P. Crandall offered a resolution, that the discussion on this question close at half-past five o'clock this afternoon. J. A. Collins rose to a point of order, whether the resolution could be entertained, the Conference having no rule for the previous question. The chair decided that the resolution was not in order. From this decision J. B. Houghtaling appealed; and the decision of the chair was sustained by a vote of one hundred and three.

S. Dunwody obtained the floor, but gave way for a motion to adjourn, which was withdrawn to permit Bishop Soule to make a few remarks, asking leave of the Conference, before the final action, to make some remarks on the subject now under consideration. J. Early moved, that Bishop Soule and all the other Bishops be at liberty to address the Conference on the subject now under consideration, at any time after brother Dunwody has concluded his remarks.

Bp. Soule asks
leave to ad-
dress the Con-
ference on this
subject.

Without taking the vote, on motion, Conference adjourned with the benediction by Bishop Waugh.

WEDNESDAY MORNING, MAY 29.

May 29.

Conference met at half-past eight o'clock, and was opened in the usual way, by brother M'Mahan. Bishop Morris in the chair.

The journal of yesterday afternoon was read and approved.

May 28.
Resolution for
the previous
question.

D. B. Randall moved to suspend the rules, for the purpose of introducing a resolution for the previous question. A motion was made to lay this on the table: lost. The motion to suspend the rules prevailed, and D. B. Randall offered the following resolution.

"Resolved, That whenever in the judgment of any member of the Conference the discussion of a subject has been sufficiently protracted, it shall be in order for him to move that the vote on the question be now taken, which motion, if seconded, shall be taken without debate; and if two-thirds of the members present and voting, by their vote sustain the motion, the vote on the subject under discussion shall be taken without further debate, in the following order: 1. On the substitute, if there be one. 2. On the amendment. 3. On the main question."

Adopted.

The resolution was adopted.

No reports from standing or select committee were presented.

Conference took up the resolution of J. Early, which was under discussion when Conference adjourned. A motion was made to lay the resolution on the table, which prevailed. J. S. Porter moved to reconsider the last vote: carried. J. P. Durbin moved the previous question which being sustained, the vote on the resolution before the Conference was taken, and the resolution was adopted.

Discussion of
Bp. Andrew's
case, continued.

The Conference renewed the consideration of the substitute offered by J. B. Finley. S. Dunwody addressed the Conference, and was followed by Bishop Soule.

N. Bangs moved, that when Conference adjourn, it adjourn to meet again at half-past three o'clock this afternoon: carried.

Bishop Soule having concluded his remarks, the Conference adjourned with the benediction by brother Dunwody.

WEDNESDAY AFTERNOON, MAY 29.

Conference met at half-past three o'clock, and was opened with appropriate religious exercises by brother Gunn. Bishop Soule in the chair.

The journal of the morning was read and approved.

No reports from standing or select committees were presented.

Discussion on
Bishop Andrew's
case, continued.

Conference resumed the consideration of the substitute of J. B. Finley. J. P. Durbin addressed the Conference, after some explanation by W. A. Smith, A. B. Longstreet, and others. W. Capers then obtained the floor; but gave way for a motion to adjourn, which being put was carried.

Conference adjourned with the benediction by Bishop Soule.

THURSDAY, MAY 30.

May 30.

Conference met at the usual hour, Bishop Hedding in the chair, and was opened with the usual exercises by brother Upham.

The journal of yesterday afternoon was read and approved.

Reports from standing and select committees being in order,

Report.

The Committee of Correspondence presented a reply to the letter from the Wesleyan Methodist Church in Great Britain, which was read, and on motion recommitted, with a suggestion to add paragraphs on education, and the intercourse between the two Conferences.

Committee of Correspondence.

The Committee on the Book Concern presented a final report, No. 6, which was read, and lies on the table one day, according to rule.

Book Concern, No. 6.

The consideration of Finley's substitute was resumed, W. Capers having the floor, who addressed the Conference. When he had concluded, G. Peck obtained the floor, but yielded it to J. Hobart, who moved the previous question. J. P. Durbin moved, that on the vote whether the main question shall now be put, the ayes and noes be taken. The ayes and noes were ordered by a vote of one hundred and seventeen.

Bishop Andrew's case resumed.

The list was called, and ninety-eight answered in favour of putting the main question, and eighty against it. The ayes and noes were as follows, viz.:—

Ayes on the previous question.

AYES. *New-York Conference*—Rice, Peck, Stratten, F. Reed, Ferguson, Martindale, Richardson. *Providence*—Lovejoy, Upham, Benton, Townsend. *New-England*—J. Porter, King, Crandall, Pickering. *Maine*—Hill, E. Robinson, Randall, Morse, Hobart, Nickerson, Webber. *New-Hampshire*—E. Scott, Chamberlain, Kelly, Perkins, Dow, Spaulding, Cahoon, Cass. *Troy*—Seymour, Wever, Covell, Spicer, Coleman, Houghtaling, J. T. Peck. *Black River*—A. D. Peck, A. Adams, Baker, Ninde. *Oneida*—Snyder, Comfort, Rounds, Shepherd, Rose, Bowen, Holmes. *Genesee*—Filmore, Luckey, Steele, Hibbard, Seager, Abell, Hosmer, Alverson. *Erie*—Steadman, Bain, Clarke, J. Robinson, Goodwin. *Pittsburg*—Spencer, S. Elliott, Boyd, Wakefield, Drummond. *Ohio*—C. Elliott, Raper, Finley, Hamline, Connell, Ferree. *North Ohio*—Thompson, Power, Poe, Yocum, Runnells. *Michigan*—Crane, Billings, Baughman. *Indiana*—Simpson, Wiley, Ames, Miller, Wood, Havens. *Rock River*—Sinclair, H. W. Reed. *Illinois*—Cartwright, Vancleve, N. G. Berryman. *Missouri*—J. C. Berryman, J. M. Jameson. *Georgia*—G. F. Pierce, Parks, Glenn, Evans. *South Carolina*—Betts, Walker. *New-Jersey*—Winner—98.

May 30.
Noces on the previous question.

NOES. *New-York Conference*—Bangs, Olin, Carpenter, Sandford. *New-England*—C. Adams. *Genesee*—Alverson. *Pittsburg*—W. Hunter, H. J. Clark. *Ohio*—Sehon, Trimble. *Indiana*—Ruter, Eddy. *Rock River*—Weed, Mitchell. *Illinois*—Akers, Stamper. *Missouri*—Redman. *Kentucky*—Bascom, Gunn, Kavanaugh, Stephenson, Crouch, Brush. *Holston*—Sevier, Patton, Stringfield. *Tennessee*—Paine, M'Ferrin, Green, Maddin. *Memphis*—Harris, Moody, M'Mahan, Joyner. *Arkansas*—Parker, Ratcliffe, A. Hunter. *Texas*—Fowler, J. Clark. *Mississippi*—Winans, Drake, Lane, Rogers. *Alabama*—Murray, Boring, Garrett, Hamilton. *Georgia*—L. Pierce, Longstreet. *South Carolina*—Capers, Wightman, Dunwody. *North Carolina*—Jameson, Doub, Blake. *Virginia*—Early, Lee, W. A. Smith, Crowder. *Baltimore*—Slicer, Griffith, Bear, Morgan, Tippet, Sargent, Collins, Davis, Gere, Hildt. *Philadelphia*—Durbin, Thompson, White, L. Scott, W. Cooper. *New-Jersey*—J. S. Porter, Shaw, Neal, Sovereign—80.

Previous question not ordered.

Further consideration of the subject postponed until to-morrow.

Action on report of Book Committee.

So the motion to take the main question was lost, not having a majority of two-thirds.

At this moment Bishop Hedding suggested that the Conference have no afternoon session, and thus allow the Bishops time to consult together, with a hope that they might be able to present a plan of adjusting our present difficulties. The suggestion was received with general and great cordiality; and, on motion, the discussion of the substitute under consideration was postponed until to-morrow morning.

On motion of W. H. Raper, the report of the Committee on the Book Concern, laid on the table on Wednesday, 22d, was taken up. The *first* item was adopted. The *second* item was divided, and the first branch of it adopted. J. B. M'Ferrin moved to amend the second by striking out the word "two" and inserting "one." The amendment prevailed. A motion to reconsider the above amendment was lost. The second branch of the second item was then adopted. A. Wiley proposed to amend the item just adopted, by adding to it, "and it shall be the duty of the Annual Conferences, when such reports are made to them, to adopt efficient means to collect such debts." The amendment was laid on the table.

On motion of W. H. Raper, the report of the Book Committee, presented and read to-day, was recommitted. After prayer by brother Crane, Conference adjourned.

May 31.

FRIDAY MORNING, MAY 31.

Conference met at half-past eight o'clock, and was opened with appropriate religious exercises by brother Sandford. Bishop Waugh in the chair,

The journal of yesterday was read and approved.

May 31.

The chair called for reports from select and standing committees.

Reports.

W. H. Raper presented the report of the Committee on the Book Concern, recommitted yesterday, with amendments; which was read, and laid on the table according to rule.

Book Concern.

P. Rice presented the report of the Committee on Boundaries, which was read, and laid on the table according to rule.

Boundaries.

L. Pierce presented the report of the Committee on the Bible cause, which was read, and laid on the table.

Bible Cause.

(Bishop Waugh, in behalf of the Bishops, presented the following communication, which was read by himself, and also by the Secretary:—

"To the General Conference of the Methodist E. Church.

Communication from the Bishops, on the case of Bishop Andrew.

"REV. AND DEAR BRETHREN,—The undersigned respectfully and affectionately offer to your calm consideration the result of their consultation this afternoon in regard to the unpleasant and very delicate question which has been so long and so earnestly debated before your body. They have, with the liveliest interest, watched the progress of the discussion, and have awaited its termination with the deepest solicitude. As they have pored over this subject with anxious thought, by day and by night, they have been more and more impressed with the difficulties connected therewith, and the disastrous results which, in their apprehension, are the almost inevitable consequences of present action on the question now pending before you. To the undersigned it is fully apparent that a decision thereon, whether affirmatively or negatively, will most extensively disturb the peace and harmony of that widely-extended brotherhood which has so effectively operated for good in the United States of America and elsewhere during the last sixty years, in the development of a system of active energy, of which union has always been a main element. They have, with deep emotion, inquired, Can anything be done to avoid an evil so much deprecated by every friend of our common Methodism? Long and anxiously have they waited for a satisfactory answer to this inquiry, but they have paused in vain. (At this painful crisis they have unanimously concurred in the propriety of recommending the postponement of further action in the case of Bishop Andrew until the ensuing General Conference.) It does not enter into the design of the undersigned to argue the propriety of their recommendation, otherwise strong and valid reasons might be adduced in its support. They cannot but think that if the embarrassment of Bishop Andrew should not cease before that time, the next General Con-

May 31.
Communication
from the Bishops,
on the
case of Bishop
Andrew.

ference, representing the pastors, ministers, and people of the several Annual Conferences, after all the facts in the case shall have passed in review before them, will be better qualified than the present General Conference can be to adjudicate the case wisely and discreetly. Until the cessation of the embarrassment, or the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made, without any infraction of a constitutional principle, as would fully employ Bishop Andrew in those sections of the church in which his presence and services would be welcome and cordial. If the course pursued on this occasion by the undersigned be deemed a novel one, they persuade themselves that their justification, in the view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion, and to promote harmony in the church.

"Very respectfully and affectionately submitted,

"JOSHUA SOULE,

"ELIJAH HEDDING,

"B. WAUGH,

"T. A. MORRIS.

"Thursday afternoon, May 30, 1844."

Consideration
of the Bishops'
Address postponed until to-morrow.

J. A. Collins moved that the consideration of the communication just read be postponed until to-morrow morning, and that the communication itself be printed forthwith. A third reading was called for, and ordered by the Conference. I. Winner moved to amend the above resolution by striking out "to-morrow morning," and inserting "four o'clock this afternoon." This amendment, on motion of J. Stamper, was laid on the table. T. Stringfield called for a division of the resolution; and that part which relates to the printing was adopted. The other member of the resolution was also adopted.

F. Upham moved to take up the order of the day, the substitute of J. B. Finley. This motion was laid on the table.

On a division of
the New-York
Conference.

N. Bangs offered the following, which was referred to the Committee on Boundaries:—

"The delegates of the New-York Conference have instructed me to ask permission of the General Conference, for the New-York Conference, if they shall judge it expedient, by and with the consent of the presiding Bishop, to divide said Conference, at any time during the next four years.

"N. BANGS.

"New-York, May 31, 1844."

Complaint of G.
Armstrong.

E. Thompson presented a complaint from George Armstrong, a member of the North Ohio Conference,

against that Conference ; and moved its reference to the Committee on the Itinerancy. The motion for reference was lost. On motion of T. Stringfield, the vote refusing to refer it was reconsidered ; and it was referred to the Committee on the Itinerancy.

May 31.

On motion of C. W. Ruter, the report from the Committee on the Book Concern, under consideration at the adjournment yesterday, was taken up ; the question being on the adoption of the third branch of the second item. This section of the item was adopted. On motion of E. R. Ames, the *third* item was recommitted. The *fourth*, *fifth*, and *sixth* items were separately adopted.

Action on report of Book Committee.

When the seventh item was under consideration, a division was called for. The first part, ending with "location," was adopted. On the second part, J. B. Finley moved to amend by inserting, "except at the discretion of the Conference."

Conference resolved, that when we adjourn we adjourn to meet at half-past three o'clock, P. M.

W. Winans made a suggestion, which was accepted by the committee, and will be found embodied in the report.

J. Hamilton offered a substitute, which was under consideration when the time of adjournment arrived. After prayer by brother Sinclair, Conference adjourned to meet at half-past three o'clock, P. M.

FRIDAY AFTERNOON, MAY 31.

Conference met at half-past three o'clock, pursuant to adjournment, Bishop Morris in the chair, and was opened with religious services by brother G. Smith.

The journal of the morning was read and approved.

No reports from standing or select committees were offered.

A. Hunter presented a communication from John J. Roberts, in relation to a bequest to the M. E. Church, from Francis Holmes, deceased. On motion it was referred to the delegation from Arkansas Conference, to consider and report thereon.

Bequest of F Holmes.

The subject under consideration at the time of adjournment in the morning was resumed, viz., the report of the Committee on the Book Concern, the question being on the substitute offered by J. Hamilton for the seventh item, being in the following words : "Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, such claimant shall receive no appropriation from said funds without the vote of the Conference, until his debt be paid." The substitute was lost. The second branch of the seventh item was then adopted. The *eighth* and *ninth* items were also adopted. The *third* item, which

Action on report of Book Committee.

May 31.

was recommitted this morning, was presented by the committee, incorporated in the report, and adopted.

The report, as amended and revised, was adopted, as follows:—

Report of Committee on the Book Concern.

"The Committee on the Book Concern agree in suggesting to the General Conference the following changes in sec. 8 of the Discipline, beginning on page 185, viz. :—

"In paragraph 3, strike out of the first sentence the words 'or general book-steward.' It will then read,— 'There shall be an agent and an assistant agent, both of whom shall be chosen from among the travelling preachers,' &c.

"2. In paragraph 4, strike out of the first sentence the same words, so as to make it read, 'The agents shall have authority,' &c. And that the paragraph be so altered as to read from the beginning of the second sentence, thus: 'It shall be their duty to send an exhibit of the state of the Book Concern at New-York to each session of the Annual Conferences, and report quadrennially to the General Conference. They shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference. They shall publish such books and tracts as are recommended by the General Conference, and may, if approved by the editors, publish such as are recommended by the Book Committee at New-York, or recommended by an Annual Conference; and they may reprint any book or tract which has been once approved and published by us, when in their judgment, and the judgment of the editors, the same ought to be reprinted: or they may publish any new work which may be approved by the editors.'

"3. Paragraph 8 to read: 'They shall publish such books and tracts as are recommended to them for publication by the General Conference; and they may publish any new work which shall be approved by the editors; and may publish any work recommended by the Book Committee at Cincinnati, or by an Annual Conference, if approved by the editors.'

"4. Paragraph 9 to be so altered at the beginning, as to read thus:— 'There shall be an editor of the Ladies' Repository, general books and tracts, except those in the German language, and an editor of the Western Christian Advocate,' &c.

"5. Paragraph 14 to be so altered as to read as follows: 'It shall be the duty of the agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the Annual Conferences, and report quadren-

nially to the General Conference. They shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference.'

May 21.
Report of Committee on Book Concern.

"6. That paragraph 27 be transposed, and numbered 15; and be so altered as to read thus: 'Every Annual Conference shall appoint a committee, who, in the absence of the Agent, shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same. They shall also report to the Conference any claims which may have been one year due, that they may be collected or secured. Every Presiding Elder, minister, and preacher, shall do everything in his power to recover all debts due to the Concern, for books or periodicals, within the bounds of his charge. If any person, preacher or member, be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts. See chap. 1, sec. 10.'

"7. Add the following paragraph, to be numbered 16: 'Whenever a member of an Annual Conference applies for a location, it shall be asked, in all cases, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof, to the payment of said debt.'

"8. Strike out the last sentence of paragraph 17, as it is now numbered in the Discipline.

"9. We recommend that the 31st paragraph be stricken out, as it is now useless.

"WM. H. RAPER, *Chairman*.

"May 21, 1844."

On motion of L. M. Lee, report No. 2 of the Committee on the Book Concern was taken up. The second resolution of the report, laid on the table on Friday 24th inst., was taken up and adopted, as follows:—

"Resolved, by the delegates of the Annual Conferences, in General Conference assembled, That the publication of the Richmond Christian Advocate be continued."

Richmond C.
Advocate.

On motion of J. Early, the report of the Committee on the Book Concern, No. 6, was taken up. The *first* resolution, relating to the appointment of the Book Committee

Action on report
of Book Concern, No. 6

May 21.
On the constitution
of the
New-York
Book Commit-
tee.

at New-York, was considered. P. Rice moved to amend by striking out "New-York," and inserting "Troy," or some other Conference. This amendment did not prevail. P. P. Sandford had leave to continue his remarks. J. Early suggested an amendment, which was accepted by the committee, and is incorporated with the resolution. W. Winans proposed to amend by striking out "two from New-York, two from New-Jersey, and two from Philadelphia," and inserting "one from New-York, one from Troy, one from New-Jersey, one from Philadelphia, one from Baltimore, one from Providence, and one from New-England." W. W. Ninde moved further to amend, by adding, "one from Genesee, one from Oneida, and one from Black River."

Before a vote was had, J. A. Banghman moved an adjournment, which was carried. After prayer by brother G. F. Pierce, Conference adjourned to meet to-morrow morning, at half-past eight o'clock.

June 1

SATURDAY, JUNE 1.

Conference met at half-past eight o'clock, according to the rule, Bishop Soule in the chair; and was opened with reading God's word, singing and prayer, by brother C. Elliott.

The journal of Friday afternoon was read and approved.

The chairman of the Committee on Boundaries asked leave for that committee to retire and consider the petition presented by a part of the New-York delegation. The leave was not granted.

The chairman of the Committee on the Expenses of the Delegates presented a report, which was read. On motion of G. F. Pierce, the report was amended, and the amendment is incorporated in the report. The report as amended was adopted, and reads thus:—

Report of the
Committee on
Expenses of
Delegates.

"The Committee on the Expenses of the Delegates report the following resolutions for the immediate action of the Conference:

"1. That the fifty dollars lost by brother Patton be deducted from the collections in the hands of the committee.

"2. That the expenses of brother Kenney, the Recording Secretary, be referred to the committee for payment.

"3. That all moneys in the hands of the delegates, after deducting the amount of their expenses, be handed over to the committee.

"4. That when the Georgia delegation have paid the above fifty dollars, they shall be allowed to retain in their hands any surplus they may have, subject to the order of the Georgia Conference.

"C. B. TIPPETT, *Chairman.*"

The Committee on Temperance presented their report, which was read, and on motion laid on the table for the present, and made the order of the day for Tuesday.

June 1.
Temperance report presented

At this juncture all the Bishops on the platform addressed the Conference, in the following order.

BISHOP HEDDING said he wished to withdraw his name from the Address of the Bishops, presented yesterday. He had not been argued or persuaded into signing it, but had attached his name of his own free will and accord, because he thought it would be a peace measure; but facts had come to his knowledge since, which led him to believe that such would not be the case. Again: he thought it would be adopted without debate, but he was convinced now that it would give rise to much discussion, and therefore he wished to withdraw his name from the paper on the table.

Bishop Hedding's address to the Conference.

BISHOP WAUGH followed, and said he came into the measure, as his venerated and honoured colleague did, without persuasion or constraint. He considered it as the last resort to promote the future peace of the church. He admitted he had not been very sanguine on the subject, and if it failed he would not be disappointed. Still he did not desire to withdraw his name; he would regret if the communication should be the cause of lengthened debate, and in that case *might* feel called upon to withdraw his name from the document. At present he was content to let it remain.

Bishop Waugh's address.

BISHOP MORRIS succeeded, and said he wished his name to stand on that paper, as a testimony that he had done what he could to preserve the unity and peace of the church.

Bishop Morris's address.

BISHOP SOULE added, that his colleagues would certainly say that they adopted the paper as freely as he did. He put his name to that document under the same circumstances as they did. He had not changed his views or convictions in any way. He wished his signature to stand to that document, which had now gone forth to the American people through a thousand mediums.

Bishop Soule's address

J. C. Parker, in behalf of the Arkansas Conference delegation, presented a report in relation to the matter submitted to them. It was adopted, and reads as follows;

"The committee to whom was referred the communication of John J. Roberts, beg leave respectfully to present the following as their report:

Report of the Arkansas Conference delegation, in reference to bequest of Francis Holmes.

"Whereas Francis Holmes, who departed this life some years since, in Hempstead county, Arkansas, did by his last will and testament bequeath to the M. E. Church a legacy, amounting to several hundred dollars, and whereas the said amount is now held by George Hill, the administrator of the estate of the said Francis Holmes,

June 1.
Report of Ar-
kansas Confer-
ence delega-
tion.

deceased, who holds himself in readiness to pay over the same to any properly-authorized agent; therefore resolved, by the delegates of the several Annual Conferences of the M. E. Church, in General Conference assembled,

"1. That John B. Sandifur, of Hempstead county, Arkansas, be and hereby is appointed an agent for the aforesaid purpose.

"2. That the said legacy, when obtained by the said agent, shall be subject to the order of the Quarterly Meeting Conference of Washington circuit, Arkansas Conference, who shall appropriate it in accordance with the wishes of the donor.

"3. That the Bishop now presiding, in connection with the Secretary of the General Conference, furnish the said agent a certificate of the action of the General Conference with reference to the foregoing resolutions.

"JOHN C. PARKER, *Chairman*.

"*New-York, June 1, 1844.*"

The chair then pronounced the Address of the Bishops, presented, read, and printed, by order of the Conference, yesterday, and postponed until this morning, to be now in order.

The Bishops'
Address laid on
the table.

N. Bangs moved to lay the Address on the table. J. Early moved that the question of laying it on the table be taken by ayes and noes: this prevailed. The vote was then taken, and ninety-five affirmative and eighty-four negative votes were given. So the Address of the Bishops was laid on the table. The ayes and noes are as follows:

Ayes on laying
the Bishops'
Address on the
table.

YEAS. *New-York Conference*—Bangs, Rice, G. Peck, Stratton, Sandford, F. Reed, Ferguson, Martindale, Richardson. *Providence*—Lovejoy, Upham, Benton, Townsend. *New-England*—J. Porter, King, Crandall, C. Adams, Pickering. *Maine*—Hill, E. Robinson, Randall, Morse, Hobart, Nickerson, Webber. *New-Hampshire*—E. Scott, Chamberlin, Kelly, Perkins, Dow, Spaulding, Cahoon, Cass. *Troy*—Seymour, Weaver, Coleman, Spicer, Covell, Houghtaling, J. T. Peck. *Black River*—A. D. Peck, A. Adams, Baker, Ninde. *Oneida*—Snyder, Comfort, Rounds, Shepherd, Row, Bowen, Holmes. *Genesee*—Filmore, Luckey, Steele, Abell, Hosmer. *Erie*—Steadman, Bain, Clarke, J. Robinson, Goodwin. *Pittsburg*—W. Hunter, H. J. Clark, Spencer, S. Elliott, Boyd, Wakefield, Drummond. *Ohio*—C. Elliott, Raper, Trimble, Finley, Hamline, Connell, Ferree. *North Ohio*—E. Thompson, Power, Poe, Yocum, Runnells. *Michigan*—Crane, Billings, Baughman. *Indiana*—Simpson, Wiley, Ames, Miller, Wood, Eddy. *Rock River*—Mitchell. *Illinois*—Akers, Cartwright. *Baltimore*—Griffith. *New-Jersey*—Shaw, Winner—95.

YAYS. *New-York Conference*—Olin, Carpenter. *Gen-
essee*—Hibbard, Seager, Alverson. *Ohio*—Sehon. *Mi-
chigan*—G. Smith. *Indiana*—Ruter, Havens. *Rock
River*—Weed, Sinclair, H. W. Reed. *Illinois*—Stamper,
Vancleve, N. G. Berryman. *Missouri*—Redman, W.
Patton, J. C. Berryman, J. M. Jameson. *Kentucky*—
Bascom, Gunn, Kavanaugh, Stevenson, Crouch, Brush.
Holston—Sevier, S. Patton, T. Stringfield. *Tennessee*—
R. Paine, M'Ferrin, Green, Madden. *Memphis*—Harris,
Moody, M'Mahan, Joyner. *Arkansas*—J. C. Parker,
Ratcliffe, A. Hunter. *Texas*—Fowler, J. Clark. *Missis-
sippi*—Winans, Drake, Lane, Rogers. *Alabama*—Mur-
rah, Boring, Garrett, Hamilton. *Georgia*—L. Pierce, G.
F. Pierce, Parks, Glenn, Evans, Longstreet. *South Caro-
lina*—Capers, Wightman, Betts, Dunwody, Walker. *North
Carolina*—J. Jamieson, Doub, Blake. *Virginia*—Early,
Lee, W. A. Smith, Crowder. *Baltimore*—Slicer, Bear,
Morgan, Tippet, Sargent, Collins, Gere, Hildt. *Phila-
delphia*—Durbin, T. J. Thompson, White, L. Scott, W.
Cooper, I. T. Cooper. *New-Jersey*—J. S. Porter, Neal,
Sovereign—84.

June 1.
Nays, on laying
the Address of
the Bishops on
the table.

J. A. Collins moved to take up the substitute of J. B. Finley, which had been laid on the table by a vote some days ago. J. C. Evans moved the previous question on taking up the substitute. The call for the previous question was sustained by two-thirds voting affirmatively; and the substitute was taken up by another vote. J. T. Peck moved the previous question on the substitute, and the words, "Shall the main question now be put?" applied to the substitute, according to the resolution establishing the previous question. A motion that the vote whether the main question now be taken shall be by yeas and nays, was lost by a vote of 128 to 47. The call for the previous question was sustained by the requisite majority, and the vote on the substitute being ordered, it was moved to take this vote by yeas and nays. The yeas and nays were ordered. The list by Conferences was called, and the vote on the substitute was decided by 110 yeas, and 68 nays. So Conference adopted the substitute of J. B. Finley, which is in these words:—

Finley's substi-
tute taken up.

The previous
question or-
dered.

Decision.

["Whereas the Discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general Superintendent, if not in some places entirely prevent it; therefore,

Finley's substi-
tute.

"Resolved, That it is the sense of this General Con-

June 1.

ference that he desist from the exercise of his office so long as this impediment remains."]

During the call for yeas and nays, J. C. Clark asked to be excused from voting, as he was compelled, by the want of health in some members of his family, to remove from Texas. Conference by a vote declined excusing him.

It was reported, when the names were called, that J. Davis and I. T. Cooper were sick.

Yeas on adopt-
ing Finley's
substitute.

YEAS. *New-York Conference*—Bangs, Olin, Rice, G. Peck, Stratten, Sandford, F. Reed, Ferguson, Martindale, Richardson. *Troy*—Seymour, Weaver, Covell, Spicer, Coleman, Houghtaling, J. T. Peck. *Providence*—Lovejoy, Upham, Benton, Townsend. *New-Hampshire*—E. Scott, Perkins, Kelly, Chamberlin, Dow, Spaulding, Cahoon, Cass. *New-England*—J. Porter, King, Crandall, C. Adams, Pickering. *Pittsburg*—W. Hunter, H. J. Clark, Spencer, S. Elliott, Boyd, Wakefield, Drummond. *Maine*—Hill, E. Robinson, Randall, Morse, Hobart, Nickerson, Webber. *Black River*—A. D. Peck, A. Adams, Baker, Ninde. *Erie*—Steadman, Bain, G. W. Clark, J. Robinson, Goodwin. *Oneida*—Snyder, Comfort, Rounds, Shepherd, Row, Bowen, Holmes. *Michigan*—Crane, Billings, Baughman. *Rock River*—Weed, H. W. Reed, Mitchell. *Genesee*—Filmore, Luckey, Steele, Hibbard, Seager, Abell, Hosmer, Alverson. *North Ohio*—E. Thompson, Power, Poe, Yocum, Runnells. *Illinois*—Akers, Cartwright. *Ohio*—C. Elliott, Raper, Trimble, Finley, Hamline, Connell, Ferree. *Indiana*—Simpson, Wiley, Ames, Miller, Ruter, Wood, Eddy, Havens. *Texas*—J. Clark. *Baltimore*—Collins, Griffith, Bear, Morgan.* *Philadelphia*—Durbin, L. Scott. *New-Jersey*—Winner, J. S. Porter, Shaw—110.

* J. Davis added,
June 4.

Nays, on adopt-
ing Finley's
substitute.

NAYS. *New-York Conference*—Carpenter. *Michigan*—G. Smith. *Rock River*—Sinclair. *Illinois*—Stamper, Vancleve, N. G. Berryman. *Kentucky*—Bascom, Gunn, Kavanaugh, Stevenson, Crouch, Brush. *Ohio*—Sehon. *Holston*—Sevier, S. Patton, Springfield. *Tennessee*—Paine, M'Ferrin, Green, Madden. *Missouri*—Redman, W. Patton, J. C. Berryman, J. M. Jameson. *Memphis*—Harris, Moody, M'Mahon, Joyner. *Arkansas*—Parker, Ratcliffe, A. Hunter. *Texas*—Fowler. *Mississippi*—Winans, Drake, Lane, Rogers. *Alabama*—Boring, Hamilton, Murrah, Garrett. *Georgia*—G. F. Pierce, Parks, L. Pierce, Glenn, Evans, Longstreet. *South Carolina*—Capers, Wightman, Betts, Dunwoody, Walker. *North Carolina*—J. Jameson, Doub, Blake. *Virginia*—Early, Crowder, W. A. Smith, Lee. *Baltimore*—Slicer, Gere, Sargent, Tippet, Hildt. *Philadelphia*—T. J. Thompson, White, W. Cooper.* *New-Jersey*—Neal, Sovereign—68.

* I. T. Cooper
added, June 2.

L. Pierce gave notice that a protest would be presented by the minority on this vote, at as early a day as practicable; to be entered on the journals of the Conference.

June 1:
L. Pierce gives notice of a protest.

W. Winans moved that the Conference do now adjourn. This motion was carried. After prayer by brother Sovereign, Conference adjourned until Monday morning, at half-past eight o'clock.

MONDAY MORNING, JUNE 3.

June 2.

Conference met at half-past eight o'clock, pursuant to rule, Bishop Hedding in the chair, and was opened with religious exercises by brother Luckey.

The journal of Saturday was read and approved.

No reports from standing or select committees were presented.

The following resolutions were offered by H. Slicer and T. B. Sargent:—

"1. Resolved, That it is the sense of this General Conference that the vote of Saturday last, in the case of Bishop Andrew, be understood as advisory only, and not in the light of a judicial mandate.

Resolutions of
H. Slicer and
T. B. Sargent.

"2. Resolved, That the final disposition of Bishop Andrew's case be postponed until the General Conference of 1848, in conformity with the suggestion of the Bishops in their Address to the Conference on Friday, 31st May.

H. SLICER,
T. B. SARGENT."

"June 3, 1844.

It was moved to lay these resolutions on the table for the present. On the question of laying them on the table, the yeas and nays were called for, and ordered.

Motion to lay them on the table.

YEAS—Bangs, Rice, G. Peck, Ferguson, Martindale, Richardson, Upham, Benton, Townsend, J. Porter, King, Crandall, C. Adams, Pickering, Hill, Robinson, Randall, Morse, Hobart, Nickerson, Webber, E. Scott, Chamberlin, Kelly, Perkins, Dow, Cahoon, Cass, Covell, Spicer, Coleman, A. Adams, Baker, Comfort, Rounds, Row, Holmes, Filmore, Luckey, Steale, Seager, Abell, Hosmer, Alverson, Steadman, Bain, G. W. Clark, J. Robinson, Goodwin, W. Hunter, H. J. Clark, Spencer, S. Elliott, Boyd, Wakefield, Drummond, C. Elliott, Finley, Hamillae, Connell, Ferree, Power, Crane, Billings, Baughman, Simpson, Wiley, Ames, Eddy, Mitchell, Akers, Vancleave, Griffith, Davis, L. Scott—75.

Yeas on the motion to lay Slicer and Sargent's resolutions on the table.

NAYS—Carpenter, Sanford, Sehon, Trimble, G. Smith, Havens, H. W. Reed, Stamper, Redman, W. Patton, J. C. Berryman, Gunn, Kavanaugh, Stevenson, Crouch, Brush, Sevier, S. Patton, Stringfield, Paine, M'Ferrin, Green, Madden, Harris, Moody, Joyner, Parker, Ratcliffe,

Nays on the motion to lay Slicer and Sargent's resolutions on the table.

June 2.

A. Hunter, Fowler, Winans, Drake, Lane, Rogers, Murr-
rah, Boring, Garrett, Hamilton, L. Pierce, G. F. Pierce,
Parks, Glenn, Evans, Longstreet, Capers, Betts, Dunwoody,
Walker, J. Jameson, Doub, Blake, Early, W. A. Smith,
Lee, Crowder, Slicer, Tippet, Sargent, Gere, Hildt, T.
J. Thompson, White, Shaw, Neal, Sovereign—68.

So the resolutions, for the present, are laid on the
table.

Dr. Capers'
resolutions.

Dr. Capers offered a series of resolutions, which were
read, and lie on the table, under the rule. They are as
follows:—

"Be it resolved by the delegates of all the Annual Con-
ferences in General Conference assembled :

"That we recommend to the Annual Conferences to sus-
pend the constitutional restrictions which limit the powers
of the General Conference so far, and so far only, as to
allow of the following alterations in the government of
the church, viz. :

"That the Methodist Episcopal Church in these
United States and territories, and the republic of Texas,
shall constitute two General Conferences, to meet quad-
rennially, the one at some place *south*, and the other
north of the line which now divides between the states
commonly designated as free states and those in which
slavery exists.

"2. That each one of the two General Conferences
thus constituted shall have full powers, under the limita-
tions and restrictions which are now of force and binding
on the General Conference, to make rules and regulations
for the church, within their territorial limits respectively,
and to elect Bishops for the same.

"3. That the two General Conferences, aforesaid,
shall have jurisdiction as follows:—The Southern Gen-
eral Conference shall comprehend the states of Virginia,
Kentucky, and Missouri, and the states and territories
lying southerly thereto, and also the republic of Texas,
to be known and designated by the title of the Southern
General Conference of the Methodist Episcopal Church
of the United States. And the Northern General Confer-
ence to comprehend all those states and territories lying
north of the states of Virginia, Kentucky, and Missouri,
as above, to be known and designated by the title of
the Northern General Conference of the Methodist Epis-
copal Church in the United States.

"4. And be it further resolved, That as soon as three-
fourths of all the members of all the Annual Conferences
voting on these resolutions, and shall approve the same,
the said Southern and Northern General Conferences
shall be deemed as having been constituted by such
approval; and it shall be competent for the Southern

Annual Conferences to elect delegates to said Southern General Conference, to meet in the city of Nashville, Tenn., on the first of May, 1848; or sooner, if a majority of two-thirds of the members of the Annual Conferences composing that General Conference shall desire the same.

June 2.
Dr. Capers' resolutions

"5. And be it further resolved, as aforesaid, That the Book Concerns at New-York and Cincinnati shall be held and conducted as the property and for the benefit of all the Annual Conferences as heretofore—the Editors and Agents to be elected once in four years at the time of the session of the Northern General Conference, and the votes of the Southern General Conference to be cast by the delegates of that Conference attending the Northern for that purpose.

"6. And be it further resolved, That our church organization for foreign missions shall be maintained and conducted jointly between the two General Conferences as one church, in such manner as shall be agreed upon from time to time between the two great branches of the church as represented in the said two Conferences."

E. W. Sehon reported that brother Kenney, the second assistant Secretary, had received intelligence from home of the affliction of his family, and asked that he be excused from any further attendance. He was excused, and, on motion of S. D. Ferguson, C. W. Carpenter, of the New-York Conference, was appointed Secretary in his place. At the request of brother Carpenter he was excused from serving, and, on motion of N. Bangs, Valentine Buck, pastor of the John-street charge in this city, was appointed Recording Secretary.

W. Kenney excused from further services as Secretary, and V. Buck appointed.

On motion of N. Bangs, the resolutions offered by W. Capers this morning were referred to a select committee of nine, who were instructed to report on them as soon as practicable.

Dr. Capers' resolutions referred to a committee.

L. L. Hamline presented an account for the travelling expenses of W. Nast and N. Callendar, as delegates to the Conference of the Albright brethren, amounting to \$27 50. The Book Agents at New-York were directed to pay the account.

Travelling expenses of W. Nast and N. Callendar.

C. W. Ruter offered the two following resolutions, which lie on the table one day, according to rule:—

Proposed amendment of Discipline.

"1. Resolved, That the Discipline be so amended in chap. 2, sec. 7, page 93, that answer 4 be stricken out entirely.

"2. That the Discipline, chap. 1, sec. 16, page 61, relative to the instruction of children, be so altered that the first answer shall commence thus:—'Let Sunday schools be formed in all our congregations, whenever it is practicable. And it shall be the special duty of preachers,'

June 2.

&c. And that a sixth answer be appended, to read as follows :—‘ It shall be the duty of each preacher in charge to inquire relative to the number and condition of common or week-day schools within the bounds of his charge, and as far as practicable to lend his aid in procuring competent teachers of good moral character in every society.’

The following communication from the Bishops was read, and referred to a committee of five, to consider and report thereon :—

Communication from the Bishops on contracting debts to build churches.

“ To the General Conference of the Methodist Episcopal Church.

“ REVEREND BRETHREN,—We ask leave respectfully to call your attention to difficulties which have arisen and are increasing among our brethren and friends, in regard to indebtedness on the score of building churches, and the means frequently resorted to for relief. It appears that the rules of Discipline requiring our members to build plain, cheap houses of worship, and to guard against contracting debts on the premises, have been too little regarded. In numerous instances costly houses have been erected on credit, or on a loan subject to lien or mortgage, which cannot be lifted by those immediately interested; and, as the last resort, agents have been sent out to solicit aid in distant parts. The number of such agents, acting under the appointment of boards of trustees and other local authorities, is so large, and the applications made by them for help are so frequent among our brethren, as to annoy them, and occasion numerous expressions of dissatisfaction. We are of the opinion, that the subject is of sufficient importance to justify and require some action of the General Conference in the premises; and we suggest with deference that it should be such as will recommend to all our church members and friends not to encourage any agents appointed to travel and beg church funds, except such as may act under the sanction of an Annual Conference.

“ JOSHUA SOULE,

“ ELIJAH HEDDING,

“ JAMES O. ANDREW,

“ B. WAUGH,

“ THOS. A. MORRIS.

‘ New-York, May 20, 1844.’

Publication of the journals of 1840 and 1844.

G. Peck offered the following resolutions :—

“ 1. Resolved, That the Editors in New-York be instructed to prepare for publication the journals of the General Conferences of 1840 and 1844, as soon as may be after this General Conference shall adjourn.

"2. Resolved, That a copy be forwarded by the Agents to each Annual Conference, to be kept on file."

June 2.

A motion to amend this, by striking out 1840, and inserting 1800 in place of it, was laid on the table. The resolutions as above were adopted.

J. S. Porter offered the following resolution, which lies on the table, under the rule:—

"Resolved, That the fourth answer to the question, 'How shall an accused member be brought to trial?' found on page 93, be amended by adding, 'which shall have authority to order a new trial.'

Proposed amendment of Discipline.

"J. S. PORTER,
"JOHN CLARK."

On motion of B. M. Drake a resolution offered by him some time ago was called up. It is as follows:—

"Resolved, That the Discipline, page 84, question 3, answer 1, be amended by striking out all after the word 'assurances,' and substituting, 'that they believe the doctrines set forth in the baptismal services;' omitting the question touching baptism, if the applicant has been baptized in infancy."

B. M. Drake's proposed amendment.

N. Bangs called the previous question on this resolution. The call was sustained, and the resolution put and lost.

Lost.

The reporters were requested not to publish, at present, the resolutions offered this morning by W. Capers.

W. Winans moved to suspend the fifteenth rule, with a view to propose an immediate change in the rule under consideration: lost.

J. Porter moved to take up the report of the Committee on Boundaries. The report was taken up, and acted on by section. The *first* was taken up, and read. N. Bangs moved that the New-York Conference have leave, with the concurrence of the presiding Bishop, to divide themselves during the ensuing four years, if they judge it necessary: this motion was lost. The first section was adopted. The *second* and *third* sections were adopted. A motion to lay the *fourth* section on the table was lost. E. Robinson moved that the Maine Conference have permission, with the concurrence of the presiding Bishop, to divide within the ensuing four years: this motion was lost, and the fourth section was adopted. The *fifth*, *sixth*, *seventh*, *eighth*, *ninth*, *tenth*, and *eleventh* sections were adopted. A motion was made to strike out Middleburn circuit from the *twelfth* section, which prevailed; and the section thus amended was adopted. The *thirteenth*, *fourteenth*, and *fifteenth* sections were adopted. A motion was made to amend the *sixteenth* section, so that after the words, "western charge, Indianapolis," it shall read, "and

Report on Boundaries taken up and acted on.

June 2.

all the towns east, into the Indiana Conference. The eastern charge in Indianapolis, and all the towns west, on the National Road, into North Indiana Conference, except Terre Haute." This motion was lost, and the section, as reported, was adopted. The *seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, and twenty-third* sections were adopted. E. F. Sevier moved to amend the *twenty-fourth* section by making certain alterations in the line between the Holston and South Carolina Conferences, which was agreed to; and the section, as amended, was laid on the table, to give those Conferences an opportunity to describe the lines.

The chair announced the committees ordered this morning, viz. :—

Committee on
W. Capers'
Resolutions.

ON RESOLUTIONS OF W. CAPERS.—W. Capers, W. Winans, T. Crowder, J. Porter, G. Filmore, P. Akers, L. L. Hamline, J. Davis, P. P. Sandford.

On Church
Agencies.

ON CHURCH AGENCIES.—A. Griffith, J. B. Finley, S. Pickering, T. J. Thompson, C. W. Carpenter.

A motion was made, that when we adjourn, we adjourn to meet at half-past three o'clock.

I. T. Cooper
has leave to
record his
vote.

I. T. Cooper, who was absent when the vote on J. B. Finley's resolution was taken, asked leave to record his name; which being granted, he voted in the negative.

W. Capers, at his request, was released from serving on the committee on preparing a Pastoral Address.

Conference adjourned with prayer by brother Hosmer.

MONDAY AFTERNOON, JUNE 3.

Conference met, pursuant to adjournment, at half-past three o'clock, Bishop Waugh in the chair, and was opened in the customary way by brother Stratten.

The journal of the morning was read and approved.

Report on Itine-
rancy.

The Committee on Itinerancy presented a report, which was read. A motion was made to adopt it. A motion was made to recommit the report, but was lost. The question recurred on the motion to adopt. T. Sovereign moved to lay it on the table: this was lost. J. S. Porter moved to amend the report by striking out the last sentence, and inserting after the word "authority," "for withholding the forty-eight dollars from brother Armstrong." The amendment was admitted by the committee. P. P. Sandford moved to amend the amendment by striking out the word "no." On motion of brother Winans, the report was recommitted to conform it to the amendment.

Amendments.

Recommitted.

Report from
Baltimore de-
legation.

C. B. Tippet, in behalf of the delegation from the Baltimore Conference, presented a report, which was unanimously adopted, viz. :—

"The delegates of the Baltimore Conference have duly

considered the subject of brother Sargent's expenses, referred to them upon the suggestion of Bishop Soule, and unanimously report, That during his visit to Europe in 1842 he received nothing for quarterage or family expenses, and therefore recommend that the Book Agents in New-York be directed to pay to the order of brother Sargent the sum of six hundred dollars.

"In behalf of the delegation,

"C. B. TIPPETT.

"June 2, 1844."

A. Wiley, chairman of the Committee on the Social and Domestic Library, presented a report, which was read, and, on motion, laid on the table. Social and Domestic Library.

A. Griffith, chairman of the Committee on Church Agencies, presented a report, which was read. On motion of H. Slicer, the fifteenth rule was suspended to admit of immediate action on this proposed addition to a regulation in the Discipline. The report was then adopted, and reads thus:—

"After answer 2, section 2, page 159 of the Discipline, add, 'In all cases where debts for building houses of worship have been, or may be, incurred contrary to, or in disregard of, the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts; except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.'

"All which is respectfully submitted,

"A. GRIFFITH, *Chairman*.

"June 3, 1844."

The report of the Committee on Boundaries, the subject under discussion this morning at the adjournment, was resumed. On motion of T. Stringfield, the action of this morning on the *twenty-fourth* section was reconsidered. E. F. Sevier withdrew his amendment. The *twenty-fourth* section was adopted; as also were the *twenty-fifth*, *twenty-sixth*, and *twenty-seventh* sections. The *twenty-eighth* was read, and B. M. Drake moved to amend by striking out Eastern Texas, and making the Texas Conference include the republic of Texas. The amendment was lost. The *twenty-eighth* section was adopted, as were also the following sections up to the *fortieth*, inclusive. When the *forty-first* section was read, J. Stamper moved to amend the report by striking out the section. This motion prevailed. The preamble and whole report were then adopted, viz. —

Action on Boundary Report resumed.

June 3.
Report of Com.
on Boundaries
as adopted.

"The Committee on Boundaries, having patiently considered the various matters referred to them, beg leave to present the following report :

"They recommend the division of six Conferences—New-Hampshire, Indiana, Rock River, Illinois, Texas, and Georgia; the formation of five new Conferences—Vermont, North Indiana, Iowa, Western Texas, and Florida; and various alterations of lines; all of which divisions and alterations are indicated in the following details :

"1. NEW-YORK CONFERENCE shall include all that territory now embraced in the New-York, Long Island, New-Haven, Poughkeepsie, Hartford, Rhinebeck, Delaware, and Newburg Districts.

"2. PROVIDENCE CONFERENCE shall include that part of the state of Connecticut lying east of the Connecticut River, all the state of Rhode Island, and that part of the state of Massachusetts lying south-east of a line drawn from the north-east corner of the state of Rhode Island to the mouth of the Neponset River, which line shall so run as to leave the Walpole station within the bounds of the New-England Conference.

"3. NEW-ENGLAND CONFERENCE shall include all the state of Massachusetts lying east of the Green Mountains not embraced in the New-York, New-Hampshire, and Providence Conferences.

"4. MAINE CONFERENCE shall include all the state of Maine, and that part of the state of New-Hampshire lying east of the White Hills, and north of the waters of the Ossipee Lake.

"5. NEW-HAMPSHIRE CONFERENCE shall include all the state of New-Hampshire not embraced in the Maine Conference, and that part of the state of Massachusetts north-east of the Merrimack River.

"6. VERMONT CONFERENCE shall include the state of Vermont, except that part lying west of the top of the Green Mountains, embraced in the Troy Conference.

"7. TROY CONFERENCE shall include Troy, Albany, (including Sharon and Cobleskill circuits, formerly embraced in the Oneida Conference,) Saratoga, Poultney, Burlington, and Plattsburg Districts.

"8. BLACK RIVER CONFERENCE shall include, together with Rose circuit, that part of the state of New-York west of the Troy Conference not embraced in the Genesee Conference, as far south as the Erie Canal, and all the societies on the immediate banks of said canal, except Utica and Canistota, Montezuma and Port Byron.

"9. ONEIDA CONFERENCE shall include that part of the state of New-York east of Cayuga Lake not embraced in the New-York, Troy, and Black River Conferences, and

the Susquehannah and Wyoming Districts, in the state of Pennsylvania.

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Boundaries of
Annual Con-
ferences.

"10. GENESSEE CONFERENCE shall include that part of the state of New-York lying west of a line running south from Lake Ontario, by way of Cayuga Lake, to Pennsylvania, not embraced in the Erie Conference, and so much of the north part of the state of Pennsylvania as is included in Seneca Lake, Dansville, and Cataraugus Districts.

"11. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cataraugus Creek, thence to the Alleghany River at the mouth of Tunanquant Creek, thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks, thence east to the head of Mahoning Creek, thence down said creek to the Alleghany River, thence across said river in a north-westerly direction to the Western Reserve line, including the north part of Butler and Newcastle circuits, thence west to the Ohio Canal, thence along said canal to Lake Erie, including Akron, and Cleveland city.

"12. PITTSBURG CONFERENCE shall be bounded on the north by the Erie Conference, on the east by the Alleghany Mountains, on the south by a line stretching from the head of Tygert's Valley to the Ohio River, so as to embrace Kanawha circuit, thence to the mouth of the Muskingum River, and up said river, exclusive of the towns of Marietta and Zanesville, to the Tuscarawas River, and thence up said river to the line of the Erie Conference.

"13. OHIO CONFERENCE shall commence at the mouth of the Great Miami River, running north with the state line to the line of Dark county, excluding Elizabethtown, thence eastwardly along the line of the North Ohio Conference, so as to exclude the circuits of Greenville, Sidney, Belfontaine, Richwood, Marion, Delaware, and Roscoe, to the Muskingum River, thence down said river so as to include the towns of Zanesville and Marietta, and Kanawha District, in Virginia, thence down the Ohio River to the place of beginning.

"14. NORTH OHIO CONFERENCE shall embrace all that part of the state of Ohio not included in the Ohio, Pittsburgh, and Erie Conferences.

"15. MICHIGAN CONFERENCE shall include the state of Michigan, and the Ojibway missions on the waters of Lake Superior, formerly embraced in the Rock River Conference.

"16. INDIANA CONFERENCE shall include that part of the state of Indiana south of the National road, with Elizabethtown in Ohio and the western charge in Indiana.

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Boundaries of
Annual Con-
ferences.

polis, with all the towns that are immediately on the road to the state line, except Terre Haute.

"17. NORTH INDIANA CONFERENCE shall include that part of the state of Indiana north of the National road, the eastern charge in Indianapolis, with all the towns that are immediately on the road, to the eastern line of the state, together with Terre Haute in the west.

"18. ROCK RIVER CONFERENCE shall include that part of the state of Illinois not embraced in the Illinois Conference, and the Wisconsin Territory.

"19. IOWA CONFERENCE shall include all the Iowa Territory.

"20. ILLINOIS CONFERENCE shall include that part of the state of Illinois south of the following line, namely: beginning at Warsaw on the Mississippi River, and running thence to Augusta, thence to Doddsville, thence to the mouth of Spoon River, thence to Bloomington, thence to Danville, thence to the Indiana state line, embracing Warsaw town, Havannah mission, Bloomington station, and Danville circuit.

"21. MISSOURI CONFERENCE shall include the state of Missouri.

"22. INDIAN MISSION CONFERENCE shall be bounded as follows, namely: on the north by the Missouri River, east by the states of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains.

"23. KENTUCKY CONFERENCE shall include the state of Kentucky, except so much of the said state as lies west of the Tennessee River.

"24. HOLSTON CONFERENCE shall include East Tennessee, that part of the state of North Carolina now embraced in the Ashville and Wytheville Districts, and so much of the state of Virginia as is now embraced in the Wytheville District, and the districts lying west of New-River.

"25. TENNESSEE CONFERENCE shall include Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee River.

"26. MEMPHIS CONFERENCE shall be bounded on the east by the Tombigbee River, Alabama state line, and Tennessee River, on the north by the Ohio and Mississippi Rivers, west by the Mississippi River, and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie county, thence due east to the south-eastern corner of Yallabusha county, thence in a straight line to the north-western corner of Octibaha county, thence due east to the Tombigbee River.

"27. ARKANSAS CONFERENCE shall include the state of Arkansas.

"28. EASTERN TEXAS CONFERENCE shall embrace all

that part of the republic of Texas east of a line beginning at the east pass of the Bay of Galveston, thence through said bay to the mouth of Trinity River, thence up said river to the source of the middle fork of the same.

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Annual Con-
ferences.

"29. WESTERN TEXAS CONFERENCE shall embrace all that part of the republic of Texas lying west of the Trinity River, including Galveston Island.

"30. MISSISSIPPI CONFERENCE shall include all that part of the state of Mississippi not embraced in the Alabama and Memphis Conferences, and all the state of Louisiana.

"31. ALABAMA CONFERENCE shall include all that part of the state of Alabama not included in the Tennessee Conference, West Florida, and the counties of Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee River, in the state of Mississippi.

"32. GEORGIA CONFERENCE shall include all the state of Georgia, except that part which lies south of a line commencing at Fort Gaines on the Chattahoochee River, running thence in a direct line to Albany, on Flint River, thence along the line of the Ocmulgee and Flint River Railroad to the Ocmulgee River, thence down said river to the Altamaha, thence down the Altamaha to the Atlantic Ocean, and also that part of North Carolina embraced in Murphy circuit, Lafayette District.

"33. FLORIDA CONFERENCE shall include all that part of the state of Georgia not included in the Georgia Conference, and East and Middle Florida.

"34. SOUTH CAROLINA CONFERENCE shall include the state of South Carolina, and so much of North Carolina as is included in the Lincolnton and Wilmington Districts.

"35. NORTH CAROLINA CONFERENCE shall be bounded on the east by the Atlantic Ocean, on the north by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the top of the Blue Ridge, including the counties of Wilkes and Iredell, on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham, thence by Cape Fear River, except those appointments now included in the Wilmington and Lincolnton Districts.

"36. VIRGINIA CONFERENCE shall be bounded on the east by the Chesapeake Bay and the Atlantic Ocean, on the south by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the Blue Ridge, on the north by the Rappahannock River, except Fredericksburg and Port Royal.

"37. BALTIMORE CONFERENCE shall include the remaining part of Virginia not embraced in the Virginia, Holston, Ohio, Pittsburg, and Philadelphia Conferences, the Western Shore of Maryland, except a small portion

June 2.
Boundaries of
Annual Con-
ferences.

included in the Pittsburg Conference, and that part of Pennsylvania lying east of the Alleghany Mountains and west of Susquehannah River, including Northumberland District.

"38. PHILADELPHIA CONFERENCE shall include the Eastern Shore of Maryland and Virginia, the state of Delaware, and all that part of Pennsylvania lying between the Susquehannah and Delaware Rivers, except so much as is included in the Baltimore, Oneida, and New-Jersey Conferences.

"39. NEW-JERSEY CONFERENCE shall include the whole state of New-Jersey, Staten Island, and so much of the states of New-York and Pennsylvania as is now included in the Paterson District.

"40. There shall be an Annual Conference on the western coast of Africa, to be denominated THE LIBERIA MISSION ANNUAL CONFERENCE, possessing all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and the Chartered Fund.

"P. Rice, *Chairman.*"

S. Luckey offered a preamble and resolution, which, on motion, were laid on the table.

B. T. Crouch offered a resolution touching the final adjournment of this Conference on Saturday next. H. Slicer moved to amend it by inserting Friday night, at twelve o'clock. The resolution and amendment were laid on the table.

On motion of W. Winans, Conference adjourned, and was dismissed with the benediction by the chair.

June 4.

TUESDAY MORNING, JUNE 4.

Conference met at the usual hour, Bishop Morris in the chair, and was opened with religious exercises by brother J. S. Porter.

The journal of yesterday afternoon was read and approved.

J. Davis votes
on Finley's sub-
stitute.

J. Davis asked and obtained leave to record his vote among the yeas and nays on J. B. Finley's substitute. His name was entered among the yeas. (See list of yeas and nays on p. 84.)

Report of Com.
on the Expens-
es of the De-
legates.

C. B. Tippet, chairman of the Committee on the Expenses of the Delegates, presented the following report, which was read, adopted, and ordered to be printed:—

"The Committee on the Expenses of the Delegates report, that they have received from the respective delegations (except Alabama) an account of receipts and ex-

penditures, and herewith present it, for the information of the General Conference, in the following condensed form, viz —

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Report of Comd.
on the Expens-
es of the De-
legates.

Delegations.	Expenses.	Collections.	Deficiencies.	Surplus.
New-York	\$ 45 23	487 94		442 69
Troy	69 05	195 07		126 00
Providence	67 54	80 34		13 00
N. Hampshire	209 98	169 58	40 40	
New-England	59 92	151 93		92 01
Pittsburg	399 00	288 98	110 02	
Maine	153 94	112 21	41 53	
Black River	92 50	122 05		29 55
Erie	276 00	165 85	110 15	
Oneida	125 90	261 90		136 00
Michigan	204 22	122 64	81 58	
Rock River	389 84	219 31	170 53	
Genesee	210 99	214 88		3 89
North Ohio	358 90	306 97	51 93	
Illinois	590 30	371 26	219 04	
Kentucky	480 00	422 25	57 75	
Ohio	630 00	564 49	65 51	
Missouri	365 75	272 02	93 93	
Holston	359 00	250 89	108 11	
Tennessee	407 76	407 76		
Indiana	533 69	489 85	43 84	
N. Carolina	188 95	115 74	73 21	
Memphis	396 78	375 40	21 38	
Arkansas	312 48	227 98	84 50	
Virginia	237 00	281 00		44 00
Mississippi	400 00	400 00		
Texas	267 62	23 15	244 47	
Georgia	703 00	862 00		159 00
S. Carolina	421 64	421 64		
Baltimore	296 50	378 52		82 02
Philadelphia	113 75	481 34		367 59
N. Jersey	45 50	299 17		253 67

Br. Kenny's }
expenses } 55 00

\$9467 75

Amount of collections \$9544 31

Paid brother Patton by order \$ 50 00

Georgia delegation retained by per-
mission of Conference 109 00

\$9285 31

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Report of Com.
on the Expens-
es of the De-
legates.

Received since the report was made		
out, from Oneida delegation	4	08
Genesee	4	62
Providence	5	00
Pittsburg	29	06
New-York, by G. Lane,	170	14
Black River "	3	00
Lancaster cir., R. R.	9	75—225 66
Total amount of expenses		9610 97
		9467 75

Leaving surplus 143 22

" This amount, with all other collections raised for the same purpose, we recommend to be paid over to the Book Agents, in part to reimburse the Book Concern.

" The committee take pleasure in stating that of the \$1,061 47 drawn from the Book Concern in 1840, \$789 17 have since been received; leaving only a balance of \$272 30: deduct from that amount the surplus now in hand, and the remainder is \$129 08. This amount will no doubt be speedily refunded.

" In regard to the resolution of the Alabama delegation, referred to your committee, we recommend that they be permitted to settle with their own Conference, forasmuch as they have assured us that they know not the probable amount of their expenses, nor of the collections raised within their bounds.

" Respectfully submitted,

" C. B. TIPPETT, *Chairman.*"

Committee on
Slavery report
in part.

The Committee on Slavery presented a report in part, which was read. A motion by W. Winans to lay it on the table was lost. A motion was made to adopt the report. J. A. Collins proposed an amendment to the report. The motion to adopt, and the proposed amendment, were laid on the table, until the committee concerning the resolutions of W. Capers report.

Report of Com-
mittee on Itin-
erancy, on the
complaint of
G. Armstrong.

The Committee on the Itinerancy presented their report on the complaint against the North Ohio Conference, which was recommitted yesterday. The report, conformed to the action of yesterday, was read and adopted, viz. :—

" The Committee on the Itinerancy have considered the communication of George Armstrong, of the Liberty circuit, North Ohio Conference, who complains that said Conference withheld from him his portion of the Conference funds, under a resolution which was adopted by that body cutting off the claims of those who failed to lift a fifth, or Conference collection.

"The committee report, that inasmuch as the delegates from the North Ohio Conference state that the claim of brother Armstrong was not withheld because of such resolution, that therefore said Conference are under no obligation to refund to brother Armstrong the \$48 alluded to in his appeal.

June 4.

"Submitted, J. B. M'FERRIN, *Chairman*.
"New-York, June 4, 1844."

W. Capers, in behalf of the committee on the resolutions offered yesterday, asked leave for that committee to sit during Conference hours. The leave was given.

Committee on Capers' resolutions have leave to sit during Conference.

P. P. Sandford objected to retiring from Conference, and asked to be excused from serving on the committee. He was not excused.

F. Reed moved to suspend the order of the day, the report of the Committee on Temperance, and take up the report of the Committee on Sunday Schools. This motion did not prevail.

The order of the day was suspended to admit a resolution respecting the Texas Conference. L. Fowler offered the following resolution, which was adopted:—

"Resolved, That all the preachers in Texas, both East and West, meet together in Conference at their next session, in order the more effectually to form their plans for their future action in both divisions of the work."

Texas Conferences.

J. A. Collins moved further to suspend the order of the day for the purpose of taking up a report of the Committee on the Book Concern. A motion to lay this on the table, and also a motion to postpone it, were lost.

The report of the Committee on Temperance was taken up, and read. The previous question was moved and sustained, on the *first* resolution, and the first resolution was adopted. The *second* resolution was adopted. The preamble of the above two resolutions was adopted. A motion to lay the last item in the report on the table was lost. On motion the further consideration of the report was postponed.

Report on Temperance. First and second resolutions, and preamble, adopted.

J. T. Peck moved to take up report No. 1 of the Committee on Revisal. J. Early moved as a substitute, that the report of the Committee on the Book Concern be taken up. A motion to lay this substitute on the table was lost. The substitute prevailed, and

Report No. 6 of the Committee on the Book Concern was taken up. The *first* section was read. J. B. M'Ferrin moved to strike out all after the words "would recommend," and substitute the following resolution, which prevailed:

Report No. 6, on Book Concern, taken up.

"Resolved, That the Agents be instructed to furnish our preachers in the Texas Conference with our books on

On discount and duty on books sent to Texas.

June 4.

the same terms as those upon which they are furnished to the preachers of our other Conferences, allowing them a further discount to the amount of the duties which they may be required to pay on said books."

The first section, reading as follows, was adopted:

No book depository in Texas.

"Section 1. They have had under consideration the request of the Texas Conference for a depository of our books in the city of Houston, and after mature deliberation do deem it inexpedient to grant the request.

"Section 2. After reading the exhibit of the state of the Book Concern at Cincinnati, the committee agreed to recommend the following resolution to this Conference:

Agents at Cincinnati to build on vacant lot.

"Resolved, That the Book Agents at Cincinnati be directed to erect suitable buildings on the vacant lot belonging to the Concern, for renting, at such time as they shall deem most advisable." This section was adopted.

Reduction in price of books.

"Section 3. It is recommended that our Book Concern at New-York and Cincinnati be directed to reduce the retail prices of our books as much as in their judgment they may with safety to the Concern." Adopted.

Section 4 was read, and, on motion of W. H. Raper, was laid on the table.

Sunday School Adv. for the West.

"Section 5. Also that the Book Agents at Cincinnati be instructed to publish a cheap Sabbath School Advocate, at 25 cents a year, for the benefit of the West, if they shall deem it expedient."

Laid on the table.

Section 6 was read, and N. Bangs moved the following substitute: "That the agents be authorized to sell the books at 25 per cent. discount for cash, or at 20 per cent. discount for credit, in the manner already provided for." W. H. Raper moved to lay the substitute and section on the table, which prevailed.

Amended.

Section 7 was read, and W. Murrah moved to strike out all after the words "obituary notices," which prevailed. J. P. Durbin moved to amend by adding, "that correspondents confine their obituary notices to thirty lines," which, on motion of W. W. Nade, was laid on the table. J. P. Durbin moved the following substitute, which was adopted:

On obituary notices.

"Resolved, That the Editors of our periodicals be instructed to confine each obituary notice and memoir to the smallest practicable space; and that correspondents be earnestly requested to make their communications in the briefest manner possible; simply announcing the decease of the person, and such events in the life of the subject as are calculated to be of service to the church; and that in general no obituary shall exceed two squares, but an interesting memoir may be entered at the discretion of the Editor."

Section 8 was adopted, after having been, on motion

of J. Early, amended by adding "Missionary Secretary."
It is as follows:

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"Resolved, That the Discipline be so altered as to allow the Agents, Editors, and Missionary Secretary, at the Book Concerns at New-York and Cincinnati, to hold their membership in such Conferences as they may select, with the approbation of the Superintendents."

Officers at New York and Cincinnati may belong to other Conferences than N. York and Ohio.

Section 9 was read, as follows: "We recommend that the Book Agents be directed to furnish as soon as convenient to each of the Editors of our periodicals a copy of the books of our General Catalogue; to be kept by the Editors, in a case prepared for that purpose; and he is hereby required carefully to preserve the same from damage; and these, together with such books as may be sent to him by publishers to be noticed in the periodical which he may edit, shall constitute the Editor's library; and he shall deliver to his successor a list of all the books in said library."

Editor's Library.

L. M. Lee moved to strike out the words, "together with such books as may be sent to him by publishers to be noticed in the periodicals he may edit." This resolution was laid on the table, and the section was adopted.

"Section 10. Your committee have considered the proposition by S. Comfort and D. Holmes to publish a monthly periodical for sermons, and are of opinion that the proposition is inexpedient." This was adopted.

"W. H. RAFFER, *Chairman*."

The report was adopted, except the *fourth* and *sixth* sections.

The report of the Committee on the Book Concerns relating to the appointment of the Book Committee at New-York, under examination May 31st, was taken up and considered. The amendments offered by W. Winans and W. W. Niade were withdrawn, and the section was adopted.

Report of Committee on Book Concern.

H. Slicer moved that when we adjourn we adjourn to meet again at seven o'clock this evening. This motion was laid on the table.

The *second* and *third* sections were then adopted; and the report as adapted reads as follows:—

"1. Your committee recommend the following alteration in the Discipline, page 187: the fifth paragraph to be so altered as to read thus: 'The Book Committee at New-York shall consist of six travelling ministers, and the Editors. The annual election of two by the New-York, two by the Philadelphia, and two by the New-Jersey Conference, shall constitute the six members of the committee. It shall be the duty of the Book Committee to examine into the condition of the Book Com-

Book Committee at New-York.

June 4.

Book Committee
at New-York.

cern, to inspect the accounts of the Agents, and make a report thereof yearly to the three Conferences named above, and to the General Conference. They shall also attend to such matters as may be referred to them by the Editors or Agents for their action or counsel. And they shall have power to suspend an Editor or Agent from his official relation as such, if they judge it necessary for the interests of the church and the Concern. And a time shall be fixed, at as early a day as practicable, for the investigation of the official conduct of the said Editor or Agent, at which two or more of the Bishops shall be requested to attend; and, by the concurrence of the Bishops present, and a majority of the committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee, and two or more of the general Superintendents, as soon as practicable, to provide for such vacancy until the next General Conference.

Book Committee
at Cincinnati.

"2. Paragraph 15, page 189, to be so altered as to read as follows: 'The Book Committee of this department of the Book Concern shall consist of six members in addition to the Editors, to be chosen annually, two by the Ohio, two by the Kentucky, and two by the Indiana Conference, whose powers and duties in reference to this establishment shall be the same as those of the Book Committee at New-York in relation to the Concern there.'

Agents and Editors' salaries.

"3. Paragraph 25, page 193, to be so altered as to read thus: 'The salaries for the support of Editors and Agents in all our book and periodical establishments shall be fixed by the General Conference, or by committees appointed by that body.'

A motion was made to extend the session fifteen minutes, which was lost. J. Hamilton moved to extend the session five minutes, which prevailed.

Conference adjourned with prayer by brother Rogers.

June 5.

WEDNESDAY MORNING, JUNE 5.

Conference met at the regular hour, Bishop Soule in the chair, and was opened with religious exercises by brother Townsend.

The journal of yesterday was read and approved.

Reply to Wes.
Meth. Conf. of
Great Britain.

The Committee of Correspondence presented a report, No. 2, being a reply to the letter of the Wesleyan Methodist Conference of Great Britain, which was read, and adopted. (See Appendix, Doc. C.)

The Committee on Missions presented a report, No. 3, which was read. On motion of N. Bangs, the report was

taken up, and acted on in sections. The fifteenth rule was suspended, to admit of immediate action on this report.

The *fourth* article of the amended Constitution of the Missionary Society, as proposed by the Board of Managers, was amended by striking out the words, "the next session of the New-York Conference, which, with the concurrence of the presiding Bishop, shall fill the vacancy until the ensuing General Conference," and inserting the words, "the Bishops, or a majority of them, shall fill the vacancy."

J. B. Finley offered a substitute, proposing to impose the duties of this office [Missionary Secretary] on the Editor of the Christian Advocate and Journal; which was laid on the table. J. A. Collins moved to strike out the words, "with the approbation of the managers, he may employ such assistance, from time to time, as may be judged necessary for the interests of the cause, the compensation for which shall be fixed by the Board." The previous question on this amendment was moved and sustained, and the motion to strike out prevailed. The article, as curtailed, was adopted.

The *fifth* article was read, and an amendment proposed by Wm. Winans was laid on the table. The article was adopted. The *thirteenth* article was, on motion, recommended to the committee.

The *sixteenth* article was adopted. The resolutions on the report of the committee were taken up, and the recommendation No. 9 was adopted.

On motion of G. F. Pierce, that part of the report which refers to the formation of a plan for raising supplies was referred to a special committee of five.

W. Capers returned certain resolutions to the Conference, on which a special committee was appointed, stating that the committee could not agree on a report which they judged would be acceptable to the Conference. (See journal of June 3, page 86.)

J. Early moved that when this Conference adjourn, it adjourn to meet at half-past eight o'clock: carried.

A communication from Robert Emory, requesting liberty to examine the journals of this Conference, with a view to preparing a Life of Bishop Asbury, was read, and on motion leave was granted.

A similar request was made by A. Griffith, in behalf of S. A. Roszel, who desires to write the Life of his father, S. G. Roszel. Leave was granted.

P. Cartwright offered a resolution. J. Early moved to lay the resolution on the table: this was lost. Several amendments were offered, and accepted by the mover; after which, on motion of J. A. Collins, the resolution was laid on the table.

June 5.

Action on the report of the Committee on Missions.

Committee appointed on a plan for raising supplies.

Emory's Life of Asbury.

S. A. Roszel's Life of S. G. Roszel.

June 5.
Select Committee
on Mis-
sions.

The chair announced the select committee of five on the report of the Committee on Missions, as follows:—
A. L. P. Green, J. A. Gere, T. Spicer, C. Elliott, D. S. King.

Conference adjourned, with prayer by G. Filmore.

WEDNESDAY AFTERNOON, JUNE 5.

Conference met, pursuant to adjournment, at half-past three o'clock, Bishop Hedding in the chair, and was opened with reading the word of God, singing, and prayer, by brother Morse.

Further action
on mission re-
port.

The Committee on Missions presented a revised report of the articles recommitted to them this morning. The amended *thirteenth* article was adopted. The amended *fourteenth* article was adopted.

Report of Com-
mittee on Mis-
sions.

The report and revised Constitution read as follows:—

"The Committee on Missions beg leave further to report, that in consequence of other interests of an absorbing character, which have engaged so much of the time and attention of the committee, they have not been able to bestow that labour upon the various subjects connected with the missionary cause which its importance demands. Indeed, the committee think that there is no department of our great work, in which the people generally feel a deeper interest, and which wakes up a more lively sympathy, than the great missionary enterprise; and though there has been a diminution in the amount of funds, and a consequent restriction in the field of missionary labour, during the past four years, owing to various causes not now necessary to mention, we are glad to perceive that the spirit of missions is reviving, contributions are increasing, the heavy debt assumed by the Board of Managers, to enable the Treasurer to pay the drafts as they became due, is liquidated, and hence the prospect is now fair for an enlargement of our missionary work, provided energetic measures are adopted and carried into effect for raising money, and for enlisting the energies of the church, both among ministers and people, in this holy work. The committee have bestowed some attention upon the various plans which have been presented for raising money to enable the society to carry on more vigorously its missionary operations, and they are persuaded that no one plan can be adopted which will be suitable to all places. The cent-a-week plan has operated favourably in some places, particularly in the large cities and villages, but in many places it has failed to accomplish its object. The committee therefore think that to revive and diffuse the missionary spirit, the subject must be often presented to the minds of the people in

missionary sermons, addresses, the formation of auxiliary and branch societies, the holding of anniversaries, and thus pressing the subject upon the hearts, and enlisting the feelings of all concerned in the great enterprise of conquering the world to Christ. In the mean time, let the cent-a-week plan be carried into effect in all practicable cases, especially in sabbath schools.

"The committee are persuaded that if the hearts of the preachers can be universally engaged in this work, by taking hold of it in the manner above suggested, there will be no lack of men or money to carry it on to the fullest extent. For a detailed account of the present state and prospect of the various missions under the care of the society, as well as the state of the funds, the committee refer to the last Annual Report, in which all these things are accurately and minutely stated.

"The committee have had before them a revised Constitution, recommended by the Board of Managers, and they have concluded to submit it to the General Conference for adoption. It reads as follows :

"Constitution of the Missionary Society, as proposed to be amended by the General Conference of 1844.

June 4.
Report of Committee on Missions.

"ARTICLE 1. This association, denominated 'THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,' is established for the express purpose of enabling the several Annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere ; and also to assist in the support and promotion of missionary schools and missions in our own and in foreign countries.

"ART. 2. The payment of two dollars annually shall constitute a member ; the payment of twenty dollars at one time a member for life. Any person paying one hundred and fifty dollars at one time into the treasury shall be a manager for life ; and the contribution of five hundred dollars shall constitute the donor a patron for life.

"ART. 3. The officers of this society shall consist of a President, Vice-Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and Assistant Treasurer, who, together with thirty-two managers, shall form a Board for the transaction of business. They shall all be members of the Methodist Episcopal Church, and be annually elected by the society, except the Corresponding Secretary. Each Annual Conference shall have the privilege of appointing one Vice-President from its own body.

"ART. 4. The Corresponding Secretary shall be appointed by the General Conference. He shall reside in New-York, and conduct the correspondence of the society,

Revised Constitution of the Missionary Society.

June 5.
Report of Com-
mittee on Mis-
sions.

under the direction of the Board. He shall be subject to the direction and control of the Board of Managers, by whom his salary shall be fixed and paid. He shall be exclusively employed in conducting the correspondence of the society, and, under the direction of the Board, in promoting its general interests, by travelling or otherwise. Should his office become vacant by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office, until the Bishops, or a majority of them, shall fill the vacancy.

"ART. 5. The Board shall have authority to make by-laws for regulating its own proceedings, to appropriate money to defray incidental expenses, to provide for the support of superannuated missionaries, widows and orphans of missionaries, who may not be provided for by the Annual Conferences—it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, their widows and orphans—and to print books at our own press, for the benefit of Indian and foreign missions, fill vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting, and also shall lay before the General Conference a report of its transactions for the four preceding years, and the state of its funds.

Revised Consti-
tution of the
Missionary So-
ciety.

"ART. 6. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of this society, shall be ex-officio members of the Board of Managers.

"ART. 7. The annual meeting for the election of officers and managers shall be held on the third Monday in April, in the city of New-York.

"ART. 8. At all meetings of the society, and of the Board, the President, or, in his absence, the Vice-President first on the list then present, and in the absence of all the Vice-Presidents, a member appointed by the meeting for that purpose, shall preside.

"ART. 9. Twenty-five members, at all meetings of the society, and thirteen at all meetings of the Board of Managers, shall be a quorum.

"ART. 10. The minutes of each meeting shall be signed by the chairman.

"ART. 11. It is recommended, that within the bounds of each Annual Conference there be established a Conference Missionary Society, auxiliary to this institution, with branches, under such regulations as the Conferences shall respectively prescribe. Each Conference, or other auxiliary society, shall annually transmit to the Corresponding Secretary of this society, at New-York, a copy of its Annual Report, embracing the operations of its

branches, and shall also notify the Treasurer of the amount collected in aid of the missionary cause; which amount shall be subject to the order of the Treasurer of the parent society, as provided for in the thirteenth article.

"ART. 12. Any auxiliary or branch society may designate the mission or missions, under the care of this society, to which they desire any part or the whole of their funds to be appropriated; which special designation shall be publicly acknowledged by the Board. But in the event that more funds are raised for any individual mission than are necessary for its support, the surplus shall go into the treasury of the parent society, to be appropriated as the Constitution directs.

"ART. 13. The Annual Conferences shall be divided into as many mission districts as there are effective Superintendents; and there shall be a committee, consisting of one from each mission district, to be appointed by the Bishops, and to be called the *General Missionary Committee*. It shall be the duty of this committee to meet annually in the city of New-York, at the time of the holding of the anniversary of the Missionary Society, to act jointly with the Board of Managers, the Corresponding Secretary, and the Treasurer, in fixing the amount which may be drawn for during the ensuing year, and the division of said amount between foreign and domestic missions. Said committee shall, in conjunction with the Board of Managers, and the Bishop who shall preside in the New-York Conference, determine what fields shall be occupied or continued as foreign missions, and the number of persons to be employed on said missions; and shall, in conjunction with the Board, estimate the sums necessary for the support of each mission, subject to the approval of the presiding Bishop. Said committee shall determine the amount for which each Bishop shall draw for the domestic missions of those Conferences over which he shall preside, and he shall not draw on the Treasurer for more than said amount.

"Should any of the members of said committee, in the interval of the General Conference, go out of office by death, resignation, or otherwise, the Bishop presiding in the Conferences where the vacancy shall occur, shall appoint another to fill his place.

"Said committee to be amenable to the General Conference, to which it shall make full reports of its doings.

"Any expense incurred in the discharge of its duties shall be met by the Treasurer of the society.

"ART. 14. The sums allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The Bishops, or President of the

June 8.
Report of Committee on Missions.

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Report of Com-
mittee on Mis-
sions.

Conference, (if the mission be domestic,) and the Superintendent where there is one, and if not, the missionary, (if it be foreign,) shall draw on the Treasurer for the same, in quarterly or half-yearly instalments, and they shall always promptly notify the Treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the Corresponding Secretary of the society at New-York, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this society, who has not some definite field assigned to him, or who could not be an effective labourer on a circuit, except as provided for in Article 5. The Assistant Treasurer shall be subject to the direction of the Treasurer, and of the Board of Managers.

"ART. 15. In all other cases of the appointment of a missionary, the name of such missionary, and the district in which he is to labour, together with the probable expenses of the mission, shall be communicated by the Bishop, or the Mission Committee of each Annual Conference, to the Treasurer of this society, that a proper record of the same may be preserved.

"ART. 16. This Constitution shall not be altered but by the General Conference, upon the recommendation of the Board of Managers, or by the Board, on the recommendation of the General Conference."

"The committee have also taken into consideration the necessity of providing more effectually for carrying on our missionary work among our various aboriginal tribes, and more particularly those comprehended within the bounds of the newly-formed Indian Mission Conference. To accomplish this, they recommend the insertion of the following article in part 2, sec. 6, par. 9, in the place of the one now in the Discipline:—

"For the purpose of more effectually administering the financial concerns of the Indian Mission Conference, as also promoting its spiritual welfare, there shall be a superintendent appointed by the Bishop, who shall be a member of said Conference, and reside within its bounds, to be continued in office for any time not exceeding four years. It shall be his duty to overlook all the accounts of the missionaries and the superintendents of schools, to attend to all the interests of our missions and schools within the bounds of said Conference, as those interests may be connected with the government of the United States, and with the Indian School Fund.

"He may visit Washington city once a year, or oftener, if it be deemed necessary; and also, as far as his time and circumstances may permit, and it may be judged

necessary for the interests of the mission, visit the interior of the Indian country with a view to the extension of the work within his bounds. His salary shall not exceed the ordinary allowance of other itinerant preachers; and his table and other expenses shall be estimated by the Mission Committee of the Conference, for which amount he shall have authority to draw on the Treasurer of the Missionary Society in quarterly instalments."

June 2.

On motion of N. Bangs, the Corresponding Secretary of our Missionary Society was requested to call a meeting of the Board of Managers, and submit to them the alterations in the Constitution recommended by this Conference.

Meeting of Managers, to concur in the amendments of the Constitution.

A. B. Longstreet, in behalf of the delegations from the Southern and South-western Conferences, presented the following declaration, which was read:—

"The delegates of the Conferences in the slaveholding states take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the church; the frequent action on that subject in the General Conference; and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as Superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of this General Conference over these Conferences inconsistent with the success of the ministry in the slaveholding states.

Declaration of the delegates from the Conferences in the slaveholding states.

"*Virginia Conference*—J. Early, W. A. Smith, T. Crowder, L. M. Lee. *Kentucky*—H. B. Bascom, W. Gann, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush. *Missouri*—W. W. Redman, W. Patton, J. C. Berryman, J. M. Jameson. *Holston*—E. F. Sevier, S. Patton, T. Stringfield. *Georgia*—G. F. Pierce, W. J. Parks, L. Pierce, J. W. Glenn, J. L. Evans, A. B. Longstreet. *North Carolina*—J. Jameson, P. Doub, B. T. Blake. *Illinois*—J. Stamper. *Memphis*—G. W. D. Harris, Wm. M'Mahan, T. Joyner, S. S. Moody. *Arkansas*—J. C. Parker, W. P. Ratchiffe, A. Hunter. *Mississippi*—W. Winans, B. M. Drake, J. Lane, G. M. Rogers. *Texas*—L. Fowler. *Alabama*—J. Boring, J. Hamilton, W. Murrah, G. Garret. *Tennessee*—R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden. *South Carolina*—W. Capers, W. M. Wightman, C. Betts, S. Dunwoody, H. A. C. Walker."

A motion was made by C. Elliott to refer this declaration to a committee of nine. This gave rise to some discussion; and the previous question was moved, and the call sustained. The select committee of nine was ordered, and the paper referred to them.

Referred to a committee of nine.

June 8.
Report on Wall-
ler's memorial
adopted in part.

L. M. Lee moved to call up the report of the Committee on the Memorial of Dr. Waller: It was called up, and so much of the report as related to L. M. Lee was adopted, in these words:—

"Your committee have examined the matters complained of by the memorialist, respecting the Editor of the Richmond Christian Advocate, and have only to say, that they have not ascertained any facts in his course which, in their judgment, require any interference of this General Conference.

JOHN DAVIS, *Chairman.*

"New-York, May 20, 1844."

A portion of the
memorial given
to Lee.

On motion, so much of the above memorial as relates to L. M. Lee was ordered to be given to him by the Secretary.

Report on Epis-
copacy to go on
journal.

On motion of R. Paine, the Secretary was directed to spread upon the journal the report of the Committee on Episcopacy, No. 3, presented May 22. (It will be found on page 63.)

Erasure from
Discipline.

On motion of N. Bangs, the sixteenth rule was suspended, to allow the Discipline to be conformed to the action of the Conference yesterday, in reference to the Corresponding Secretary of the Missionary Society. On motion, paragraph 7 and 8, of part 2, sec. 6, pp. 181, 182, of Discipline, were ordered to be stricken out.

On motion of S. Luckey, the report of the Committee on Episcopacy, No. 6, was taken up. The first resolution being under consideration, an amendment was proposed by J. T. Mitchell, which was laid on the table. The first resolution was adopted. The report, on motion, was adopted. It reads as follows:—

Report on Bish-
ops' family ex-
penses.

"The Committee on Episcopacy beg leave to submit the following report in part:

"The attention of the committee has been called to the present rule of Discipline in relation to the estimates to be made for the house-rent, fuel, and table expenses of the Bishops, and the committee are satisfied that an amendment of the rule is called for. After a full consideration of various suggestions on this subject, the committee are of opinion that no better provision can be made than to require the Committee of the Annual Conference which may be appointed to make the estimates for the family expenses of the Bishops, to report such estimates to the Conference, subject to their amendment or approval; and they recommend the adoption of the following resolution:

"Resolved, That the rule of Discipline, in the last paragraph of sec. 5, part 2, relating to the family expenses of a Bishop, be so amended as to insert after the words 'said Bishop, or Bishops,' these words, 'subject to the action of the Conference.'"

G. Baker offered the following resolution, which was lost :—

June 2.

"Resolved, That the Secretaries be requested to make out a list of the unfinished business now on their table ; and that it be printed, and each member furnished with a copy."

The report of the Committee on Sabbath Schools was taken up, on motion of F. Reed ; but on another motion it was postponed until to-morrow morning.

E. R. Ames asked leave of absence for J. Havens, after to-morrow, on account of affliction in his family. On motion the leave was granted.

On motion of L. M. Lee, the report, No. 4, of the Committee on the Book Concern was taken up. The first resolution was read, and W. A. Smith moved to strike out the first syllable of the word "inexpedient," in the resolution. The proposed amendment was laid on the table. The resolution as reported by the committee was adopted, and reads as follows :—

Action on report of Book Committee.

"The Committee on the Book Concern report as follows :

"First. They have had under consideration the application of the Virginia Conference for a book depository in the city of Richmond, and after obtaining all the information they could command, are of opinion that it would be inexpedient to establish said depository."

No depository at Richmond.

The second resolution of the report was read, and a motion by P. P. Sandford to lay it on the table was lost. On motion of J. E. Evans, the whole report was laid on the table.

J. B. M'Ferrin offered the following resolution :—

"Resolved, That the Committee appointed to take into consideration the communication of the delegates from the Southern Conferences be instructed, provided they cannot in their judgment devise a plan for an amicable adjustment of the difficulties now existing in the church, on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the church.

Instructions to the Committee of Nine.

"J. B. M'FERRIN,
"TOBIAS SPICER."

T. Crowder's motion to strike out the word "constitutional" did not prevail, and the resolution was adopted.

The chair announced the following brethren as the select

COMMITTEE OF NINE.—Robert Paine, Glezen Filmore, Peter Akers, Nathan Bangs, Thomas Crowder, Thomas B. Sargent, William Winans, Leonidas L. Hamline, James Porter.

Names of the Committee.

June 5.

At six o'clock, on motion, the Conference adjourned. The chair pronounced the benediction.

June 6.

THURSDAY MORNING, JUNE 6.

The Conference met at half-past eight o'clock, and was opened with appropriate religious exercises by brother Shepherd. Bishop Waugh in the chair.

The journal of yesterday afternoon was read and approved.

Final report of
the Committee
on Slavery.

G. Peck, chairman of the Committee on Slavery, presented a report, which was read and adopted. It reads as follows :—

"The Committee on Slavery beg leave to present their final report. After a careful examination of the petitions and memorials committed to them by the Conference, they find petitions from nine Annual Conferences. The remainder are from the people, and in all contain ten thousand signatures. The leading topics presented in the various resolutions are as follows :

"*First.* The petitioners pray that the resolutions on the testimony of persons of colour, passed at the last General Conference, may be rescinded.

"*Second.* That this body would not elect a slaveholding Bishop.

"*Third.* That the General Conference would take measures entirely to separate slavery from the church.

"Upon these points your committee deem it inexpedient for the General Conference to take any action further than that which is recommended in their first report.

"Your committee have also received a statement of the votes from several of the Annual Conferences upon the alterations proposed to be made in the General Rules upon the subject of slavery. No evidence, however, has as yet reached the committee that a constitutional number of votes in the Annual Conferences has been obtained to make any alterations in the General Rules upon the subject of slavery. Respectfully submitted,

"GEORGE PECK, *Chairman.*

"June 6, 1844."

Action on the
Sunday-School
report.

The report of the Committee on Sunday Schools, postponed yesterday until this morning, was taken up. The first resolution was amended, by striking out the words, "approved by the Book Committee upon his recommendation." The resolution as amended was adopted. W. A. Smith moved to amend the second resolution, by adding, after the words "our church," "who may be appointed by the Quarterly Meeting Conference." On motion of J. Porter, the amendment and resolution were laid on the

table. The *third, fourth, and fifth* resolutions were adopted. The report, as a whole, was then adopted. The resolutions as adopted read as follows:—

June 6

"1. Resolved, That there shall be, at New-York, an Editor of Sunday-School Books and Tracts, whose duty it shall be, in connection with the Book Agents, to superintend all such publications issued at our Book Room, and to have charge of the Sunday-School Advocate, or other Sunday-school periodicals, and be subject to the same regulations and restrictions which govern the other Editors in New-York. Section 8, of part 2 of the Discipline, to be so amended as to conform to the above resolution.

Sunday-School Editor.

"3. Resolved, That the second answer as it now stands in the above section be so amended as to add to it the words following: 'And it is recommended that, in all cases where it can be done, our Sunday schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One half of the amount collected in each school shall be appropriated to the purchase of tracts, to be distributed under the direction of the preachers and superintendents; and the other half shall be forwarded to the Treasurer of the Sunday-School Union of the Methodist Episcopal Church, for the purposes specified in the Constitution of said Union.'

Contributions to Sunday-School Union.

"4. Resolved, That the Constitution of the Sunday-School Union of the Methodist Episcopal Church be, and the same is hereby amended, in the form and manner prayed for by the Union in their memorial to the Conference.

Constitution of Union amended.

"5. Resolved, That answer 6 to question 2, section 5, chapter 1, part 1, page 31 of the Discipline, be so amended as to add the words following: 'and to report to the Annual Conference the names of all travelling preachers within his district who shall neglect to observe these rules.'

Duty of Presiding Elders

"Respectfully submitted, F. REED, *Chairman*.

"New-York, May 22, 1844."

J. Early asked that H. B. Bascom have leave to read to the Conference the Protest that L. Pierce on Saturday gave notice would be presented by the southern delegates. When the reading by Dr. Bascom was finished, the chair decided that the Protest be entered upon the journal.

Bascom reads the Protest of the minority against the action in Bishop Andrew's case

M. Simpson offered the following resolution, which was adopted:—

"Resolved, That the Conference appoint brothers Olin, Durbin, and Hamline, a committee to prepare a statement of the facts connected with the proceedings in the case of Bishop Andrew; and that they have liberty to examine the Protest just presented by the southern brethren."

Committee appointed to prepare a statement of facts in Bishop Andrew's case.

June 6.

A motion was made, that when we adjourn, we adjourn to meet again at half-past three o'clock: carried.

R. Paine asked leave for the committee appointed yesterday to retire and hold their session: leave was granted.

Report of Committee on Itinerancy acted on.

J. B. M'Ferrin moved to take up the report of the Committee on Itinerancy, No. 1. G. Baker moved to lay the motion on the table: lost. The report was taken up. The *first* section was read, and A. Wiley moved to amend by striking out "six," and inserting "eight." The motion to amend was laid on the table, and the section was adopted. *Second* section was read. A motion was made to lay it on the table, which was lost. N. Rounds moved to amend by striking out "twelve," and inserting "fifteen." W. W. Ninde moved the previous question, which being sustained, the amendment and section were adopted. *Third* section read. I. T. Cooper moved to amend by adding, after the words, "the same city," "including Presiding Elders." J. S. Porter moved to lay the amendment on the table: carried. A. Wood moved the previous question, which being sustained, the question was adopted.

The resolutions accompanying the report were taken up. The *first* and *second* resolutions were adopted. The *third* resolution, on motion of A. Wood, was laid on the table. The *fourth* resolution was read. W. Murrah moved to amend by adding, after the word "work," "and the frequent transfer of preachers from Conference to Conference." On motion the session was extended to finish the resolution under consideration. A motion was made to adjourn, which was lost. On motion, the amendment of W. Murrah was laid on the table, and the resolution adopted. The report was then adopted, and reads as follows:—

Report, in part, of the Committee on Itinerancy.

"The Committee on Itinerancy beg leave to submit, in part, the following report. They have had under particular consideration that portion of the Address of our venerated Bishops which was referred to them; and they have bestowed upon the several facts relating to our itinerant operations that attention which their limited time would allow.

"Your committee are of opinion that no feature in the whole system of our beloved Methodism is of more vital importance than an itinerant plan; and they deprecate the slightest innovation upon that system which under God has already accomplished so much good in the earth, and which has in so extraordinary a manner received the sanction of the great Head of the church. After a survey of the whole ground, your committee entertain fears that, in some instances, there are strong indications of a departure from the spirit and practice of our fathers; and they concur

with the Bishops in the opinion that measures should be adopted to arrest the increasing tendency to location in our travelling ministers. In order to this, they submit,—

“*First.* That the office of Presiding Elder must be preserved according to its original design, and in all its primitive efficiency. To effect this, it is important that the Bishops be careful to appoint to this office effective and laborious men—men who will supply the pulpit with acceptability and usefulness, and who, moreover, will take the lead at the altar and in the prayer meetings; and, as time may admit, in pastoral visitation also, devoting themselves to the edification of the church, and the conversion of sinners. A Presiding Elder should not be a supernumerary, or a mere business man, who, however well he may fill the chair in the Quarterly Conference, or deliver in his flying visits an occasional sermon or lecture, cannot take the lead in the more important religious exercises appropriated to a Quarterly Meeting occasion. He should be able and willing, ordinarily, to spend several days, say Saturday, Sunday, and Monday, in his quarterly visitations, at each appointment, assisting and taking a prominent part in those protracted efforts for the salvation of souls so common in every section of the country, and so abundantly blessed by the great Head of the church. If this course were pursued, it would supersede, in a great degree, the necessity of calling preachers from their appointed fields of labour, to aid brethren, near or remote, in holding Protracted Meetings. Each Quarterly Meeting would be a Protracted Meeting; and the Presiding Elder could usually afford all the ministerial help necessary upon the occasion. To say nothing of his business duties, can any man be more profitably employed than in assisting his brethren, by turn, in their extra labours for the conversion of souls? But it is evident that this course cannot be pursued, unless the districts are so limited in the number of their appointments as to allow a Presiding Elder to spend a Sabbath at each Quarterly Meeting. To this it may be objected, that the districts would then be too small to yield an adequate support to the Presiding Elder. But we think, first, that the different charges receiving a greater amount of his services would be willing to compensate him accordingly, and would probably feel less the burden of his support than upon the other plan which obtains in some sections of the work.

“*Second.* We think that, except in some very peculiar cases, no portion of the work ought to be organized into a district station, unless it is able to support a preacher with a family, and pay its proportion, say one-twelfth, of the Presiding Elder's claims. If this were adopted as a rule, it would serve as a check upon the tendency to di-

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Report, in part,
of the Committee
on Itinerancy

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vide circuits, and establish stations unnecessarily. No doubt such divisions are frequently proper and beneficial, but they are also very often unnecessary and injurious. Some rule of action ought to be given to the Bishops, by which they may be able to resist the importunities with which they are pressed upon this subject, known as it is that the matter is solely at their own disposal. We are persuaded that they would feel it to be a relief to be thus directed by the General Conference, and we do therefore so recommend.

"The committee propose, therefore, for the purpose of carrying out the suggestions of the Episcopacy, the following alterations and amendments in the Discipline, viz.:—

"1. On page 31, chapter 1, section 5, question 4, let the answer read thus: 'From any term not exceeding four years successively: after which he shall not be appointed to the same district for six years.'

"2. We also recommend the following amendment: Page 158, part 2, sec. 1, let the answer to question 2 read thus: 'According to the judgment of the Bishops; provided, that no district shall contain more than fifteen appointments.'

"3. Also page 27, chap. 1, sec. 4, in the answer to question 3, in the seventeenth line from the top, immediately after the words, 'not under our care,' let the following be inserted: 'Provided, that with the exceptions above-named, he shall not continue a preacher in the same appointment more than two years in six; nor in the same city more than four years in succession; nor return to it, after such term of service, till he shall have been absent four years.'"

In connection with the above, your committee would submit for adoption the following resolutions:—

"1. Resolved, That we have increasing confidence in the adaptation of our itinerant economy to the work of spreading the gospel of Christ.

"2. Resolved, in the judgment of this Conference, That it is the solemn duty of our Bishops in the appointment of the preachers to their various fields of labour, to see that the spirit of our economy is fully carried out.

"4. Resolved, That we regard a frequent change of our ministers to different sections of the work as highly important to the common interests of our beloved Methodism.

"All which is respectfully submitted,

"J. B. M'FERRIN, *Chairman.*"

On motion, Conference adjourned with the benediction by brother Griffith.

THURSDAY AFTERNOON, JUNE 6.

June 6.

Conference met at half-past three o'clock, and was opened in the usual manner by brother J. C. Parker Bishop Morris in the chair.

The journal of the morning was read and approved.

W. H. Raper presented a report, No. 7, of the Committee on the Book Concern, which was read. On motion, the fifteenth rule was suspended, to take up and act on the report. The resolution was adopted, and reads as follows:—

Book Committee report, No. 7.

“Resolved, That paragraph 13, section 8, part 2, of Discipline, be stricken out, and the following inserted in its place: ‘Printed sheets ordered by the Agents from New-York shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent., discount from the retail prices; and those ordered from Cincinnati to New-York to be sent on the same terms, the agency sending the books to be charged with the expense of transportation.’”

Terms of sale of books and sheets between New-York and Cincinnati.

L. Scott presented the following:—

“Whereas the Committee on Episcopacy do not find it practicable to report the number of Bishops necessary to be elected at this Conference; and whereas the report of said committee is not essential to the action of the Conference in the premises; therefore,

L. Scott's motion to elect Bishops.

“Resolved, That this Conference elect two additional Bishops, and that to-morrow (Friday) at ten o'clock, be fixed as the time for electing said Bishops, and the other general officers of the church.”

J. Early having spoken fifteen minutes, Conference, on motion, granted him leave to conclude his remarks. He moved to lay the resolution on the table for the present, to hear a communication from the Bishops, which was carried.

Laid on the table for the present.

Bishop Soule presented the following communication:—

“To the General Conference.”

“REV. AND DEAR BRETHREN,—As the case of Bishop Andrew unavoidably involves the future action of the Superintendents, which, in their judgment, in the present position of the Bishop, they have no discretion to decide upon; they respectfully request of this General Conference official instruction, in answer to the following questions:—

Inquiries of four Bishops in relation to Bishop Andrew.

“1. Shall Bishop Andrew's name remain as it now stands in the Minutes, Hymn-book, and Discipline, or shall it be struck off of these official records?

“2. How shall the Bishop obtain his support? As

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provided for in the form of Discipline, or in some other way?

"3. What work, if any, may the Bishop perform; and how shall he be appointed to the work?"

"JOSHUA SOULE,

"ELIJAH HEDDING,

"BEVERLY WAUGH,

"THOMAS A. MORRIS."

J. T. Mitchell offered the following resolutions, in reply to the several inquiries of the Superintendents:—

Answers to them.

"1. Resolved, As the sense of this Conference, that Bishop Andrew's name stand in the Minutes, Hymn-book, and Discipline, as formerly.

"2. Resolved, That the rule in relation to the support of a Bishop, and his family, applies to Bishop Andrew.

"3. Resolved, That whether in any, and if any, in what work, Bishop Andrew be employed, is to be determined by his own decision and action, in relation to the previous action of this Conference in his case."

D. B. Randall offered an amendment, which was laid on the table.

The yeas and nays were ordered. During the call, J. G. Dow, F. G. Hibbard, and G. Smith, asked to be excused from voting. Conference refused to excuse them.

The first resolution was adopted—ayes 155, noes 17.

The following are the names of those who voted in the affirmative:—

Ayes on the first resolution.

N. Bangs, P. Rice, C. W. Carpenter, G. Peck, J. B. Stratten, P. P. Sandford, F. Reed, S. D. Ferguson, S. Martindale, M. Richardson, D. S. King, G. Pickering, J. Porter,* M. Hill, D. B. Randall, J. Hobart, E. Scott, J. Perkins, T. Seymour, J. M. Wever, J. Covell, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. D. Peck, A. Adams, G. Baker, W. W. Ninde, J. M. Snyder, S. Comfort, N. Rounds, D. A. Shepherd, H. L. Row, E. Bowen, D. Holmes, G. Filmore, S. Luckey, A. Steele, A. Abell, W. Hosmer, J. B. Alverson, J. S. Steadman, J. Bain, G. W. Clark, J. Robinson, T. Goodwin, W. Hunter, H. J. Clark, S. Elliott, S. Wakefield, J. Drummond, C. Elliott, W. H. Raper, J. M. Trimble, J. B. Finley, L. L. Hamline, Z. Connell, J. H. Power, A. Poe, E. Yocum, W. Runnells, G. Smith, E. Crane, A. Billings, J. Baughman, M. Simpson, A. Wiley, E. R. Ames, J. Miller, C. W. Ruter, A. Wood, A. Eddy, J. Havens, B. Weed, H. W. Reed, J. T. Mitchell, P. Akers, P. Cartwright, J. Stamper, J. Yancleve, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W.

* Reversed his vote next day.

Brush, R. F. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Jeyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, J. Clark, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. M. Wightman, C. Betts, S. Dunwody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, A. Griffith, J. Bear, N. J. B. Morgan, C. B. Tippet, T. B. Sargeant, J. A. Collins, J. Davis, J. A. Gere, G. Hildt, J. P. Durbin, T. J. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, I. Winner, J. S. Porter, J. K. Shaw, T. Neal, T. Sovereign—155.

The following are the names of those who voted in the negative :—

J. Lovejoy, F. Upham, S. Benton, P. Townsend, J. Porter, (see page 118.) P. Crandall, C. Adams, E. Robinson, C. W. Morse, H. Nickerson, G. Webber, S. Kelly, J. G. Dow, J. Spaulding, C. D. Cahoon, W. D. Cass, J. Spencer, R. Boyd—17.

A motion to adjourn was made and lost.

The *second* resolution was read, and the yeas and nays were ordered. During the call, E. Robinson objected to being compelled to vote. A motion was made to excuse him, but was lost. F. G. Hibbard and J. Spaulding asked to be excused from voting. Conference refused to excuse them.

The resolution was adopted—yeas 152, nays 14, as follows :—

YEAS—N. Bings, P. Rice, C. W. Carpenter, G. Peck, J. B. Stratten, P. P. Sandford, F. Reed, S. D. Ferguson, S. Martindale, M. Richardson, F. Upham, S. Benton, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, J. Hobart, H. Nickerson, G. Webber, E. Scott, J. Perkins, T. Seymour, J. Covel, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. D. Peck, A. Adams, G. Baker, W. W. Ninde, J. M. Snyder, S. Comfort, D. A. Shepherd, H. F. Row, E. Bowen, G. Filmore, S. Luckey, A. Steele, A. Abell, W. Hosmer, J. B. Alverton, J. S. Steadman, J. Bain, J. Robinson, W. Hunter, H. J. Clark, S. Wakefield, C. Elliott, W. H. Raper, J. M. Trimble, J. B. Finley, L. L. Hamline, Z. Connell, J. H. Power, A. Poe, E. Yocum, W. Runnells, G. Smith, E. Crane, A. Billings, J. Baughman, M. Simpson, A. Wiley, E. R. Ames, J. Miller, C. W. Ruter, A. Wood, A. Eddy, J. Havens, B. Weed, J. Sinclair, P. Akers, J. Stamper, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E.

June 4

Nays on the first resolution.

Yeas on the second resolution in answer to the Bishops' inquiries.

June 3.

Stevenson, B. T. Crouch, G. W. Brush, E. F. Sevier, S. Patton, T. Springfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Joyner, J. C. Parker, W. P. Ratchiffe, A. Hunter, L. Fowler, J. Clark, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Qunwoody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, A. Griffith, J. Bear, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hildt, J. P. Durbin, T. I. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, I. Winner, J. S. Porter, J. K. Shaw, T. Neal, T. Sovereign—152.

Nays on the
second resolution.

NAYS—J. Lovejoy, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, S. Kelly, J. Spaulding, C. D. Cahoon, W. D. Cass, D. Holmes, J. Spencer, S. Elliott, R. Boyd, J. Drummond—14.

A motion to adjourn was made and lost.

Action on the
third resolution.

The *third* resolution was read. J. T. Peck offered a substitute, which, on motion of J. S. Porter, was laid on the table. H. Slicer offered a substitute, which, on motion of T. Crowder, was laid on the table. J. A. Collins offered a substitute, which, on motion of J. T. Peck, was laid on the table. T. Crowder moved the previous question, which prevailed. The yeas and nays were ordered, and the vote taken.

D. B. Randall, who voted in the negative, asked and obtained leave to change his vote, not having understood the question; being sick and obliged to be absent during a part of the discussion. He then voted in the affirmative.

The resolution was adopted—ayes 103, noes 67; as follows:—

Ayes on the
third resolution.

YEAS—N. Bangs, P. Rice, G. Peck, J. B. Stratton, P. P. Sandford, F. Reed, S. D. Ferguson, S. Martindale, M. Richardson, J. Lovejoy, F. Upham, S. Benton, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, J. Hobart, H. Nickerson, G. Webber, E. Scott, S. Chamberlin, S. Kelly, J. Perkins, J. Spaulding, C. D. Cahoon, W. D. Cass, T. Seymour, J. Covell, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. D. Peck, A. Adams, G. Baker, W. W. Ninde, J. M. Snyder, S. Comfort, N. Rounds, D. A. Shepherd, H. F. Row, E. Bowen, D. Holmes, G. Filmore, S. Luckey, A. Steele, F. G. Hibbard, A. Abell, W. Hosmer, J. B. Alverson, J. S. Steadman, J. Bain, G. W. Clarke, J. Robinson, T. Good-

win, W. Hunter, H. J. Clark, J. Spencer, S. Elliott, S. Wakefield, J. Drummond, C. Elliott, W. H. Raper, J. M. Trimble, J. B. Finley, L. L. Hamline, Z. Connell, J. H. Power, A. Poe, E. Yocum, W. Runnells, E. Crane, A. Billings, J. A. Baughman, M. Simpson, A. Wiley, E. R. Ames, J. Miller, C. W. Ruter, A. Wood, A. Eddy, J. Havens, B. Weed, H. W. Reed, J. T. Mitchell, P. Akers, P. Cartwright, A. Griffith, J. Bear, N. J. B. Morgan, J. A. Collins, J. Davis, J. P. Durbin, L. Scott, I. Winner, J. S. Porter, J. K. Shaw—103.

June 6.

NAYS—C. W. Carpenter, J. G. Dow, R. Boyd, G. Smith, J. Stamper, J. Vancleve, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. B. Brush, E. F. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'ahan, T. Joyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Dunwody, H. A. C. Walker, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, C. B. Tippet, T. B. Sargent, J. A. Gere, G. Hildt, T. J. Thompson, H. White, I. T. Cooper, W. Cooper, T. Neal, T. Sovereign—67.

Nays on the third resolution.

A motion was made to adjourn, which did not prevail.

On motion of L. Scott, Conference took up the resolution laid on the table this afternoon for the purpose of receiving a communication from the Bishops. T. Crowder moved to lay the resolution on the table: lost. E. Robinson moved the previous question, which was not sustained. A motion was made by J. A. Collins to adjourn, which prevailed, and the Conference adjourned with the benediction by Bishop Morris.

FRIDAY MORNING, JUNE 7.

June 7.

Conference met at half-past eight o'clock, and was opened with appropriate religious exercises by brother Finley. Bishop Soule in the chair.

The journal of yesterday was read and corrected.

J. Porter, on leave, changed his vote on the first resolution to nay.

J. Porter's vote reversed.

The Committee on Episcopacy presented their final report, which was adopted, and reads as follows:—

"The Committee on Episcopacy beg leave to report finally: That owing to the want of time and opportunity to come to a conclusion as to the addition which should

Final report on Episcopacy.

June 7.

be made to strengthen the Episcopacy, the committee have not arrived at any conclusion, and therefore ask to be released from any further action on the subject referred to them.

"ROBERT PAINE, *Chairman.*"

Committee of Nine have leave to sit in Conf. hours.

R. Paine, in behalf of the Committee of Nine on the declaration of the members from the slaveholding states, asked for and obtained leave to retire and sit during the Conference.

J. Early, in behalf of the southern delegation, asked that A. B. Longstreet be added to the Committee of Nine. On motion, Conference refused to grant the request.

Committee of one from each Conference to procure and preserve materials for history of M. E. Church, &c.

The delegates reported the following persons as the committee to collect materials for the history of the Methodist Episcopal Church, and memoirs of the Bishops and other ministers :—

New-York—N. Bangs. *Providence*—B. Otheman. *New-England*—D. S. King. *Maine*—M. Hill. *New-Hampshire*—E. Scott. *Vermont*—J. G. Dow. *Troy*—Tobias Spicer. *Black River*—W. W. Ninde. *Oneida*—D. Holmes, Jr. *Genesee*—Israel Chamberlayne. *Pittsburg*—J. L. Reed. *Ohio*—J. B. Finley. *North Ohio*—Adam Poe. *Michigan*—A. Billings. *Indiana*—A. Wiley. *North Indiana*—M. Simpson. *Black River*—B. T. Kavanaugh. *Iowa*—H. W. Reed. *Erie*—T. Goodwin. *Illinois*—J. Vancleve. *Missouri*—W. W. Redman. *Indian Mission Conference*—J. C. Berryman. *Kentucky*—H. B. Bascom. *Holston*—D. R. M'Annally. *Tennessee*—A. L. P. Green. *Memphis*—W. M'Mahan. *Arkansas*—J. Harrell. *East Texas*—L. Fowler. *West Texas*—C. Richardson. *Mississippi*—B. M. Drake. *Alabama*—E. Hearn. *Georgia*—G. F. Pierce. *Florida*—T. C. Benning. *South Carolina*—W. M. Wightman. *North Carolina*—B. T. Blake. *Virginia*—L. M. Lee. *Baltimore*—R. Emory. *Philadelphia*—L. Scott. *New-Jersey*—J. S. Porter.

S. Luckey offered the following resolution, which was adopted :—

Publication ordered in periodicals, &c.

"Resolved, That that portion of the journal creating the committee just announced be printed in a circular forth with the names of the committee and the Conferences to which they belong respectively, and forwarded to them, and that it be published once a quarter for two successive years in the newspaper periodicals of our church."

L. Scott's resolution taken up, amended, and adopted.

The order of the day (L. Scott's resolution yesterday) was taken up. P. Crandall moved to amend by striking out "to-morrow," and inserting "to-day;" admitted by the mover. B. Weed moved to amend by striking out "ten o'clock," and inserting "half-past three o'clock this afternoon." W. Winans moved the previous question, which

being sustained, the amendment and resolution were adopted. (See journal of yesterday, page 117.)

Page 3.

J. Drummond moved to take up the report, No. 1, of the Committee on Slavery. A motion to lay the resolution on the table was lost. The report was taken up. J. Drummond moved the previous question, which was sustained. On motion Conference ordered the yeas and nays, which being taken, the resolution was adopted—yeas 115, noes 40. The report reads as follows:—

Report No. 1 of the Committee on Slavery taken up and adopted.

May 23.

“The Committee on Slavery, after due deliberation, beg leave to present the following resolution to the General Conference for adoption, as their report in part:

“Resolved, That the resolutions passed at the last General Conference, of 1840, on the subject of the testimony of coloured persons in church trials, be and the same are hereby rescinded.

Resolution on coloured testimony rescinded.

“Respectfully submitted,

“GEORGE PECK, *Chairman.*”

YEAS—N. Bangs, P. Rice, C. W. Carpenter, G. Peck, J. B. Stratten, P. P. Sandford, F. Reed, S. D. Ferguson, S. Martindale, M. Richardson, J. Lovejoy, F. Upham, S. Benton, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. M. Morse, J. Hobart, H. Nickerson, G. Webber, E. Scott, S. Kelly, J. Perkins, J. G. Dow, J. Spaulding, C. D. Cahoon, W. D. Cass, T. Seymour, J. M. Wever, J. Covell, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. D. Peck, A. Adams, G. Baker, W. W. Ninda, J. M. Snyder, S. Comfort, N. Rounds, D. A. Shepherd, H. F. Row, E. Bowen, D. Holmes, G. Filmore, S. Luckey, A. Steele, F. G. Hibbard, S. Seager, A. Abell, W. Hoamer, J. B. Alverson, J. J. Steadman, J. Bain, G. W. Clark, J. Robinson, T. Goodwin, W. Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, S. Wakefield, J. Drummond, C. Elliott, W. H. Raper, E. W. Sehon, J. M. Trimble, J. B. Finley, L. L. Hamline, Z. Connell, J. Ferree, E. Thompson, J. H. Power, A. Poe, E. Yocum, W. Runnells, G. Smith, E. Crane, A. Billings, J. A. Baughman, M. Simpson, A. Wiley, E. R. Ames, J. Miller, C. W. Ruter, A. Wood, A. Eddy, J. Havens, B. Weed, J. Sinclair, H. W. Reed, J. T. Mitchell, P. Cartwright, J. Vancleve, N. G. Berryman, W. Gunn, L. Fowler, J. Clark, B. M. Drake, H. Slicer, A. Griffith, J. Bear, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hildt, J. P. Durbin, T. J. Thompson, H. White, L. Scott, W. Cooper, I. Winner, J. S. Porter, J. K. Shaw, T. Neal, T. Sovereign—115.

Yeas, on rescinding the resolutions on the testimony of coloured persons in church trials.

NAYS—J. Stamper, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, H. H. Kavanaugh, E.

Nays on rescinding coloured testimony resolutions.

June 7.

Stephenson, B. T. Crouch, G. W. Brush, E. F. Sévier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Joyner, J. C. Parker, W. P. Ratchiffe, A. Hunter, W. Winans, J. Lane, G. W. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Dunwoody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder—40.

J. B. M'Ferrin offered the following resolution :—

"Resolved, That the chairman of the Committee on Slavery be instructed to append to the report just adopted, the resolutions passed by the General Conference of 1840, which have just been rescinded."

The resolutions referred to are as follows :—

L. A. Few's resolution on coloured testimony.

"Resolved, That it is inexpedient and unjustifiable for any preacher among us to permit coloured persons to give testimony against white persons, in any state where they are denied that privilege in trials at law."

Bishop Soule's resolutions on the testimony of coloured persons.

"1. Resolved, That in the decision of this Conference in the case of the appeal of the Rev. Silas Comfort, it is not intended to express or imply that the testimony of coloured persons against white persons, in church trials, is either expedient or justifiable in any of the slaveholding states or territories where the civil laws prohibit such testimony in trials at law.

"2. Resolved, That it is not the intention of this Conference, in the adoption of the resolution of the Rev. Ignatius A. Few, of Georgia, in regard to the admission of the testimony of coloured persons, to prohibit such testimony in church trials in any of the states or territories where it is the established usage of the church to admit, and where, in the judgment of the constitutional judicatories of the church, such testimony may be admitted with safety to the peace of society, and the best interests of all concerned.

"3. Resolved, That it is not the intention of this Conference, in either of the above cases, or in any action had by this body, to express or imply any distrust or want of confidence in the Christian piety or integrity of the numerous body of coloured members under our pastoral care, to whom we are bound by the bonds of the gospel of Christ, and for whose spiritual and eternal interests, together with all our fellow-men of every colour and in every relation and condition in life, we will never cease to labour."

L. Scott offered the following resolution, which was laid on the table :—

"Resolved, That it is the sense of this Conference, that the church now stands in relation to the testimony

of coloured persons as it did before the General Conference of 1840."

June 7.

J. S. Porter offered the following resolution, which was adopted:—

"Whereas, by a former action of this Conference, the Book Committee at New-York and Cincinnati are to consist, in part, each of six travelling ministers, to be elected as follows, to wit: that at New-York, two members by the New-York Conference, two by the Philadelphia Conference, and two by the New-Jersey Conference; and that at Cincinnati, two by the Ohio, two by the Kentucky, and two by the Indiana Conference; and whereas the Philadelphia, New-Jersey, Ohio, Kentucky, and Indiana Conferences will not meet, some of them, for nearly a year to come; therefore

Appointment of Book Committees ad interim.

"Resolved, That the delegations of those several Conferences be authorized to appoint those members of those committees to serve until the next meeting of those Conferences severally."

J. G. Dow offered the following resolution, which was adopted:—

"Resolved, That the New-Hampshire and Vermont Conferences be allowed to meet together at their next session."

New Hampshire and Vermont Conferences.

P. P. Sandford offered the following resolution, which was adopted:—

"Resolved, That the Secretary be directed to furnish Bishop Andrew with a copy of all the proceedings of this Conference in his case.

Secretary to send copy of proceedings to Bp. Andrew.

"P. P. SANDFORD,

"A. B. LONGSTREET."

John Clark, on leave of the Conference, recorded his vote on the second and third resolutions offered by J. T. Mitchell yesterday, voting on both in the affirmative.

John Clark votes.

On motion of S. Martindale, the report of the Committee on a uniform Course of Study for candidates for deacon's and elder's orders was taken up. The report and resolutions were adopted, and read as follows:—

"The committee to whom was referred a resolution of this Conference respecting a uniform course of study for candidates for deacon's and elder's orders in the travelling ministry have had the subject under consideration. They find much difficulty in settling upon such a course as would be open to no objections from any section of the widely-extended itinerant field. They can hardly hope to harmonize the views of all the Annual Conferences on so important and at the same time so difficult a subject. This however, after mature deliberation, they hope may be done in the adoption of the following resolutions:—

Uniform course of study for candidates for deacon's and elder's orders, to be prepared by the Bishops, and published by the Book Agents.

"1. Resolved, That the words, 'or of a committee

Page 7.

which they may appoint at each Annual Conference,' be stricken out of ans. 3 to quest. 9, page 36; and that the words, 'for the term of four years,' be inserted immediately after the words, 'candidates for the ministry;' and the words, 'ordained deacon or elder,' be also inserted immediately after the words 'received into full connection,' page 37. The paragraph as amended will then read:—'It shall be the duty of the Bishops to point out a course of reading and study proper to be pursued by candidates for the ministry for the term of four years; and the Presiding Elder, whenever such are presented to him, shall direct them to those studies which have been thus recommended. And before any such candidate is received into full connection, or ordained deacon or elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.'

"2. Resolved, That the Bishops be and hereby are respectfully requested to prepare such course of study as soon as practicable, and that the same be published by the Book Agents. Respectfully submitted,

"S. MARTINDALE, *Chairman*.

"*New-York, May 16, 1844.*"

S. Martindale moved to take up the report of the Committee on a Course of Study for Licentiates. This motion was laid on the table.

Report on Book
Concern No. 4
acted on.

On motion of J. Early the balance of report No. 4 of the Committee on the Book Concern was taken up. The *second* section was adopted. The *fifth* section was read. H. Slicer moved to amend it by striking out the word "not:" lost. The section was adopted. The *sixth* section was adopted. The *seventh* section was read, and J. H. Power moved to amend by striking out the word "not:" lost. The section was adopted.

F. Upham moved, that when we adjourn, we adjourn to meet again at half-past three o'clock; carried.

The *eighth*, *ninth*, *tenth*, *eleventh*, *twelfth*, and *thirteenth* sections were adopted.

G. Smith offered the following resolution, which was adopted:—

Item seventh
referred to N.
Ohio Confer-
ence.

"Resolved, That the *seventh* item be referred to the North Ohio Conference, and that the Book Agents at Cincinnati be instructed to release C. Waddle from the claim, if recommended by the North Ohio Conference."

The sections adopted read as follows:—

Grant to Rich-
mond Chris-
tian Advocate.

"2. Your committee further report that they have had under consideration the application of the editorial department of the Richmond Christian Advocate for relief from the Book Concern, and have agreed to recommend to the General Conference to grant \$2500.

"5. A communication was received from J. W. Osborn, asking the remission of a debt due the Book Concern. Request not granted.

June 7.
J. W. Osborn's request not granted.

"6. Rev. Jacob Young, of the Ohio Conference, praying to be released from two claims of the Book Concern, which he says he ought not in justice to pay. After mature consideration the committee recommend that his request be granted.

Jacob Young released.

"8. J. Scotford prays to be released from a claim of the Book Concern. This case was well examined, and the committee agreed to recommend that his request be granted.

J. Scotford released.

"9. In accordance with the advice of the Memphis Conference, your committee recommend that the claim of the Book Concern against T. O. Ellis be remitted by the General Conference.

T. O. Ellis released.

"10. A. H. Shanks' petition to be released from a debt due the Book Concern. Request not granted.

A. H. Shanks not released.

"11. Joel Peak to be released from a like debt. Not granted.

J. Peak not released.

"12. P. D. Horton, who made a like request. Information not being satisfactory to the committee, his request was not granted.

P. D. Horton not released.

"13. Request of the Philadelphia Conference to release the widow of Rev. John Quimby from a debt due the Book Concern. Granted."

Widow of J. Quimby satisfied.

G. F. Pierce offered the following resolution, which was adopted:—

"Resolved, That the sum of \$400, paid by Dr. Caspers to the Book Concern in 1828, be refunded."

Four hundred dollars refunded to Doctor Caspers.

S. Patton offered the following resolution:—

"Resolved, That the sum of \$110, paid by E. F. Sevier to the Book Concern in 1829, be refunded."

One hundred and ten dollars refunded to E. F. Sevier

A motion was made to extend the time until the resolution shall be disposed of: this was carried, and the resolution was adopted.

The Conference was dismissed with the benediction by Bishop Soule.

FRIDAY AFTERNOON, JUNE 7.

Conference met, pursuant to adjournment, at half-past three o'clock, Bishop Hedding in the chair, and was opened with the usual religious exercises by brother Wever.

The journal of the morning was read, and approved.

J. T. Peck moved to suspend the rule, that the special order, the election resolved on this morning, might be had: the motion failed.

The chair called for reports from standing and select committees.

Reports called for.

June 7.

R. Paine, chairman of the select committee of nine, on the declaration presented on Wednesday, brought in a report, which was read, and, on motion, laid on the table for the present.

Protest of the
minority laid
on the table to
be recorded.

J. Early, in behalf of the delegates of the Conference in the slaveholding states, on leave, laid on the table the Protest read to the Conference on Thursday, with the names affixed. The names were read. (The Protest, with the signatures, will be found in the Appendix, Doc. H.)

The Conference then, on motion, proceeded to the special order, the elections ordered by resolution this morning.

The chair was requested to appoint tellers; and he nominated C. B. Tippet, G. Filmore, and G. F. Pierce.

On motion of B. Weed, Conference resolved to proceed in their elections in the following order:—

1. Two Bishops.
2. Book Agents at New-York and Cincinnati.
3. Editors of Quarterly Review and Ladies' Repository.
4. Missionary Secretary.
5. Editors of the various Advocates.
6. Editor of Sunday-School periodicals and books.

First ballot for
Bishops.

The election then proceeded. On counting the votes cast in the *first* ballot, it was ascertained that no one had received a majority of all the votes. The chair therefore announced that there was no choice.

Second ballot,
not aside.

On counting the votes in the *second* balloting, it appeared that there was a larger number of votes than members of Conference. On motion the roll of the Conference was called, and it was ascertained that S. Chamberlin, J. Ferree, and W. Patton were absent; and therefore 177 was the highest number of legal votes that could be given.

W. Capers moved, that the Conference, by a rising vote, confirm the election of Edmund S. Janes. On this motion the previous question was moved, but not sustained.

Third ballot-
ing.

The chair pronounced the election of E. S. Janes and L. L. Hamline void, on account of the illegal votes cast, and directed another balloting.

Prior to the *third* balloting, the Secretaries were ordered to call the list; and each man, as his name was called, was directed to come up, and deposit his vote for two Bishops.

During this ballot two tickets were found together, and ordered to be reserved until the tickets were counted. When the count was completed, it was ascertained that there were 177 tickets without them, and they were cast aside.

On this ballot 177 votes were cast; and Leonidas L.

Hamline received 102, and Edmund S. Janes 99 votes, which being a majority of the whole, they were declared to be duly elected Superintendents, or Bishops of the Methodist Episcopal Church.

June 7.
L. L. Hamline
and E. S. Janes
elected

A motion was made to adjourn to meet again at half-past eight o'clock this evening. J. E. Collins moved to amend this by striking out "this evening," and inserting "to-morrow morning." A motion to lay this amendment on the table was lost. The amendment prevailed, and Conference adjourned with the benediction, by brother Tippet.

SATURDAY MORNING, JUNE 8.

June 8.

Conference met at half-past eight o'clock, Bishop Waugh in the chair, and was opened by brother Parks.

The journal of yesterday afternoon was read, and approved.

N. Bangs, in behalf of the Committee on Missions, presented a report from the Board of Managers of the Missionary Society of the Methodist Episcopal Church, containing resolutions of concurrence in the alterations of the Constitution of the society, recommended by this Conference. It was read, and, on motion of N. Bangs, the Conference adopted the Constitution of the Missionary Society, as amended by the several recommendations of the Board and the Conference.

Managers of
Missionary So-
ciety concur.

A. L. P. Green, in behalf of the select committee of five, to devise plans for raising funds for missionary purposes, presented a report, which was read, and laid on the table under the rule.

Report of com-
mittee on plans
of raising mis-
sionary funds.

L. M. Lee presented a report of the Committee on the Chartered Fund, which, on motion, was adopted:—

Report on Char-
tered Fund.

"The Committee on the Chartered Fund have had under consideration the communication of the Rev. John A. Gere, in relation to a legacy left to the Chartered Fund by the Rev. Thomas Keys, of Jefferson county, Virginia; and beg leave to recommend that the whole subject be referred to the trustees of said fund, with authority to take the necessary steps to realize the benefits of the legacy.

"Respectfully submitted,

"L. M. LEE, *Chairman*.

"June 7, 1844."

N. Bangs presented a report from the select committee on the Sabbath, which, with the resolutions, was adopted. The resolutions read as follows:—

"1. Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That it be

June 8.
Report and resolutions on
the Sabbath.

earnestly recommended to all our preachers and people to use their best exertions to promote the due observance of the holy Sabbath, by co-operating with the various associations that have been formed for this purpose.

"2. Resolved, That it be the duty of all our preachers to enforce frequently from the pulpit the divine obligation which all are under to keep the Sabbath day holy; being fully convinced, that were this precept blotted from the decalogue, and men left without the restraints which it imposes, religion (and of course morality) would cease to exert their saving and hallowed influences."

Action on the
report of the
committee of
nine.

On motion of R. Paine, the special order of the day was dispensed with, and the report of the select committee of nine, on the declaration of fifty-one brethren from the Southern Conferences, was taken up. The report was read again.

On motion, C. B. Tippet had leave of absence, if he judge it necessary to go home, as he had received information of the illness of one of his children.

C. Elliott moved the adoption of the report of the committee of nine. The first resolution was read. The rule was suspended, to allow P. Cartwright to extend his remarks. On the first resolution the previous question was moved, and the call was sustained. The yeas and nays were ordered and taken:—

Yeas on first
resolution.

YEAS—N. Bangs, P. Rice, G. Peck, J. B. Stratten, F. Reed, S. D. Ferguson, M. Richardson, F. Upham, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, E. Scott, S. Kelly, J. Perkins, J. G. Dow, J. Spaulding, C. D. Cahoon, W. D. Cass, T. Seymour, J. M. Wever, J. Covell, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. Adams, G. Baker, W. W. Nind, N. Rounds, D. A. Shepherd, E. Bowen, G. Filmore, S. Luckey, A. Steele, F. G. Hibbard, S. Seager, A. Abell, W. Hosmer, J. B. Alverson, J. J. Steadman, G. W. Clark, J. Robinson, T. Goodwin, W. Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, S. Wakefield, C. Elliott, W. H. Raper, J. M. Trimble, J. B. Finley, Z. Connell, J. Ferree, E. Thompson, E. Yocum, W. Runnells, G. Smith, A. Billings, J. A. Baughman, M. Simpson, A. Wiley, E. R. Ames, C. W. Ruter, A. Wood, A. Eddy, B. Weed, J. Sinclair, H. W. Reed, J. T. Mitchell, P. Akers, J. Stamper, J. Vancleve, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush, E. F. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, T. Joyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, J. Clark, W. Winans,

B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Dunwoody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, J. P. Durbin, T. J. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, J. S. Porter, T. Neal, T. Sovereign—147.

June 8.

NAYS—P. P. Sandford, S. Martindale, J. Lovejoy, S. Benton, J. Hobart, H. Nickerson, G. Webber, S. Coleman, A. D. Peck, J. M. Snyder, S. Comfort, H. F. Row, D. Holmes, J. Bain, J. Drummond, J. H. Power, A. Poe, P. Cartwright, A. Griffith, J. Bear, G. Hildt, J. K. Shaw—22.

Nays.

On motion of R. Paine, the vote by yeas and nays was reconsidered. On further motion, the resolution was amended, by striking out the words, "delegates from the," and inserting "annual." The discussion was resumed on the amended resolution.

Vote reconsidered, and the resolution amended.

On motion, it was resolved to meet again at half-past three o'clock this afternoon.

The previous question was moved on the amended resolution, and the call was sustained, and the resolution adopted, by one hundred and thirty-five affirmative to eighteen negative votes.

First resolution adopted.

YEAS—N. Bangs, P. Rice, G. Peck, S. D. Ferguson, M. Richardson, F. Upham, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, G. Webber, E. Scott, S. Kelley, J. Perkins, J. G. Dow, J. Spaulding, C. D. Cahoon, W. D. Cass, T. Seymour, J. M. Wever, J. Covell, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. Adams, G. Baker, W. W. Ninde, N. Rounds, D. A. Shepherd, E. Bowen, G. Filmore, S. Luckey, F. G. Hibbard, S. Seager, A. Abell, W. Hosmer, J. B. Alverton, J. J. Steadman, G. W. Clark, J. Robinson, W. Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, J. Drummond, C. Elliott, W. H. Raper, E. W. Schon, J. M. Trimble, J. B. Finley, Z. Connell, E. Thompson, E. Yocum, W. Runnells, G. Smith, A. Billings, J. Baughman, M. Simpson, A. Wiley, E. R. Ames, C. W. Ruter, A. Wood, A. Eddy, B. Weed, J. Sinclair, H. W. Reed, J. T. Mitchell, P. Akors, J. Stamper, J. Vancleve, N. G. Berryman, W. W. Redman, H. Berryman, J. M. Jamieson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush, E. T. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. Harris, S. S. Moody, W.

Yeas on first resolution.

-June 8.

M'Mahan, T. Joyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, J. Clark, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Dunwoody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hikdt, J. P. Durbin, T. J. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, J. S. Porter, T. Neal, T. Sovereign—135.

Nays on first resolution.

NAYS—P. P. Sandford, S. Martindale, J. Lovejoy, S. Benton, J. Hobart, H. Nickerson, A. D. Peck, J. M. Snyder, H. F. Row, D. Holmes, J. H. Power, A. Pee, P. Cartwright, A. Griffith, J. Bear—18.

On the *second* resolution, J. T. Mitchell moved to amend by inserting, "and private members." The amendment was laid on the table.

On motion of J. A. Collins, the session was prolonged fifteen minutes.

Second resolution adopted.

The *second* resolution was adopted by one hundred and thirty-nine affirmative to seventeen negative votes.

A motion to adjourn was lost.

The yeas and nays were ordered on the *third* resolution.

The previous question was moved, and the call sustained.

The session was further prolonged until the call of the roll was completed, and the vote finished.

The *third* resolution was adopted by one hundred and forty-seven yeas to twelve nays.

Yeas on third resolution.

YEAS—N. Bangs, P. Rice, G. Peck, S. D. Ferguson, M. Richardson, F. Upham, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, G. Webber, E. Scott, S. Kelly, J. Perkins, J. G. Dow, C. D. Cahoon, W. D. Cass, T. Seymour, J. M. Wever, J. Covel, T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck, A. Adams, G. Baker, W. W. Ninde, N. Rounds, D. A. Shepherd, E. Bowen, G. Filmore, S. Luckey, F. G. Hibbard, S. Seager, A. Abell, W. Hosmer, J. B. Alverson, J. J. Steadman, G. W. Clark, J. Robinson, W. Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, J. Drummond, C. Elliott, W. H. Raper, E. W. Schon, J. M. Trimble, J. B. Finley, Z. Connell, E. Thompson, E. Yocum, W. Russell, G. Smith, A. Billings, J. A. Baughman, M. Simpson, A. Wiley, E. R. Ames, C. W. Ruter, A. Wood, A. Eddy, B. Weed, J. Sinclair, H. W. Reed, J. T. Mitchell, P. Akers, J. Stamper, J. Vancleve, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B.

Bascom, W. Gana, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush, E. F. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Joyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, J. Clark, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrah, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Danwody, H. A. C. Walker, J. Jameson, P. Doub, B. T. Blake, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hildt, J. P. Durbin, T. J. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, J. S. Porter, T. Neal, T. Sovereign—147.

June 6

NAYS—P. P. Sandford, J. Lovejoy, J. M. Snyder, S. Comfort, H. F. Row, D. Holmes, J. Bain, J. H. Power, P. Cartwright, A. Griffith—12.

Nays on third resolution.

Adjourned with the benediction by brother Pickering.

SATURDAY AFTERNOON, JUNE 8.

Conference met at half-past three o'clock, pursuant to adjournment, Bishop Morris in the chair, and was opened with religious exercises by brother Simpson.

The journal of the morning was read and approved.

On motion of M. Simpson, G. Peck and C. Elliott were put in place of S. Olin and L. L. Hamline, on the select committee of three to prepare a statement of the action of this Conference in the case of Bishop Andrew.

Change in the committee of three.

On motion, the special order of business, on which Conference adjourned this morning, was resumed.

The *fourth* resolution of the report of the select committee of nine was adopted.

Action on report of com. of nine resumed.
Fourth resolution adopted.

On the *fifth* resolution the yeas and nays were ordered. It was adopted by one hundred and fifty-three yeas to thirteen nays.

Fifth resolution adopted.

YEAS—N. Bangs, P. Rice, J. B. Stratton, F. Reed, S. D. Ferguson, S. Martindale, F. Upham, P. Townsend, J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering, M. Hill, E. Robinson, D. B. Randall, C. W. Morse, J. Hobart, H. Nickerson, G. Webber, E. Scott, S. Kelly, J. Perkins, J. G. Dow, J. Spaulding, C. D. Cahoon, W. D. Cass, T. Seymour, J. M. Wever, J. Covel, T. Spicer, J. B. Houghtaling, J. T. Peck, A. Adams, G. Baker, W. W. Ninde, N. Rounds, D. A. Shepherd, E. Bowen, G. Filmore, S. Luckey, A. Steele, F. G. Hibbard, S. Seager, A. Abell, W. Hogmer, J. B. Alverson, J. J. Steadman, G. W. Clark, J. Robinson, T. Goodwin, W.

Yeas on fifth resolution.

- June 8 Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, S. Wakefield, J. Drummond, C. Elliott, W. H. Raper, E. W. Sehon, J. M. Trimble, J. B. Finley, Z. Connell, E. Thompson, A. Poe, E. Yocum, W. Runnells, A. Billings, J. A. Baughman, M. Simpson, A. Wiley, E. R. Ames, C. W. Ruter, A. Wood, A. Eddy, B. Weed, J. Sinclair, H. W. Reed, J. T. Mitchell, P. Akers, J. Stamper, J. Vancheve, N. G. Berryman, W. W. Redman, J. C. Berryman, J. M. Jameson, H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush, E. F. Sevier, S. Patton, T. Stringfield, R. Paine, J. B. M'Ferrin, A. L. P. Green, T. Madden, G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Joyner, J. C. Parker, W. P. Ratcliffe, A. Hunter, L. Fowler, J. Clark, W. Winans, B. M. Drake, J. Lane, G. M. Rogers, W. Murrar, J. Boring, G. Garrett, J. Hamilton, L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet, W. Capers, W. M. Wightman, C. Betts, S. Duhwody, H. A. C. Walker, J. Jameson, P. Doub, J. Early, L. M. Lee, W. A. Smith, T. Crowder, H. Slicer, N. J. B. Morgan, C. B. Tippet, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hildt, J. P. Dutbin, T. J. Thompson, H. White, I. T. Cooper, L. Scott, W. Cooper, J. S. Porter, T. Neal, T. Sovereign—153.
- Nays on fifth resolution. NAYS—P. P. Sandford, J. Lovejoy, S. Benton, H. Nickerson, S. Comfort, H. F. Row, D. Holmes, J. H. Power, P. Cartwright, A. Griffith, J. Bear, J. M. Snyder, J. Bain—13.
- Resolutions 6, 7, 8, 9, adopted. The sixth, seventh, eighth, and ninth resolutions were adopted.
- Tenth resolution amended and adopted. To the tenth resolution D. B. Randall moved an amendment, which was adopted, and is incorporated with the resolution.
- Resolutions 11 and 12 adopted. The eleventh and twelfth resolutions were adopted. On motion, the order of the eleventh and twelfth resolutions was inverted, so as to make the latter stand first.
- Commissioners. The preamble of the report was adopted. The blank in the seventh resolution was filled up with "three;" and N. Bangs, G. Peck, and G. Filmore, were appointed commissioners under the seventh resolution. G. Filmore tendered his resignation, which was accepted, and J. B. Finley appointed in his place.
- J. Early to have a copy. On motion of W. Winans, the Secretary was requested to prepare and furnish to J. Early a copy of the "Declaration" so often referred to, and of the report just adopted. B. M. Drake offered a resolution, which, on motion, was laid on the table. J. Porter moved a reconsideration of the first resolution with a view of offering a substitute. The motion to reconsider was laid on the table.

The report as a whole was adopted. It is as follows :—

June 8.

“ The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slaveholding states, beg leave to submit the following report :

Report of the committee of nine, as amended and adopted

“ Whereas, a declaration has been presented to this General Conference, with the signatures of *fifty-one* delegates of the body, from thirteen Annual Conferences in the slaveholding states, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted ; and

“ Whereas, in the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity ; therefore,

“ Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

“ 1. That, should the Annual Conferences in the slaveholding states find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection :—All the societies, stations, and Conferences adhering to the church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church ; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein ; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church ; provided also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated.

“ 2. That ministers, local and travelling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that church, or, without blame, attach themselves to the Church South.

“ 3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences, at their first approaching sessions, to authorize a change of the sixth restrictive article, so that the first clause shall read thus :

June 8.
Report of the
committee of
nine, as
amended and
adopted.

'They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any other purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the votes of two-thirds of the members of the General Conference.'

"4. That whenever the Annual Conferences, by a vote of three-fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth restrictive article, the Agents at New-York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church South, should one be organized, all notes and book accounts against the ministers, church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church, and that said Agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property, including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

"5. That when the Annual Conferences shall have approved the aforesaid change in the sixth restrictive article, there shall be transferred to the above agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, &c., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the travelling preachers in the Southern Church shall bear to all the travelling ministers of the Methodist Episcopal Church; the division to be made on the basis of the number of travelling preachers in the forthcoming Minutes.

"6. That the above transfer shall be in the form of annual payments of \$25,000 per annum, and specifically in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made, the Southern Church shall share in all the net profits of the Book Concern, in the proportion that the amount due them, or in arrears, bears to all the property of the Concern.

"7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization, (should one be formed,) to estimate the amount which will fall due to the South by the preceding rule, and to

have full powers to carry into effect the whole arrangements proposed with regard to the division of property, should the separation take place. And if by any means a vacancy occurs in this board of commissioners, the Book Committee at New-York shall fill said vacancy.

June 6.
Report of the
committee of
nine, as
amended and
adopted.

"8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the Agents at New-York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

"9. That all the property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be for ever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

"10. That the church so formed in the South shall have a common right to use all the copy-rights in possession of the Book Concerns at New-York and Cincinnati, at the time of the settlement by the commissioners.

11. That the Book Agents at New-York be directed to make such compensation to the Conferences South, for their dividend from the Chartered Fund, as the commissioners above provided for shall agree upon.

"12. That the Bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New-York Conference."

Conference resolved to proceed with the elections.

Before proceeding, S. Luckey offered the following resolution, which was adopted.

"Resolved, That the Bishops be, and they hereby are respectfully requested to ordain the Bishops elect, the Rev. L. L. Hamline and Rev. Edmund S. Janes, on Monday next at eleven o'clock, in this church."

Time of ordain-
ing the new
Bishops.

In the order determined on yesterday, Conference resolved to elect the principal Book Agent at New-York. The tellers who acted yesterday were appointed to serve in the same capacity to-day.

A motion to call the roll, and let every one vote as his name was announced, was lost.

On the first ballot George Lane was elected principal Book Agent at New-York, by a majority of all the votes.

Book Agent at
New-York.

Conference then ballotted for principal Book Agent at Cincinnati, and Leroy Swormstedt was duly elected by a majority of all the votes.

Book Agent at
Cincinnati.

A motion to adjourn was lost.

The Assistant Book Agent at New-York was the next

Assistant Book
Agent at N.
York.

June 8.

officer ballotted for. On the first ballot there was no choice. Another motion to adjourn failed. On the second ballot Charles B. Tippet, by a majority of all the votes, was duly elected Assistant Book Agent at New-York.

Conference then adjourned with the benediction by brother Filmore.

June 10.

MONDAY MORNING, JUNE 10.

Conference met at half-past eight o'clock, Bishop Waugh in the chair. Religious services by brother J. T. Peck.

The journal of Saturday afternoon was read and approved.

Election of Assistant Book Agent at Cincinnati.

The business of Saturday afternoon was resumed, and Conference proceeded to ballot for Assistant Book Agent at Cincinnati. On the first and second ballots there was no choice. On the third ballot John T. Mitchell was elected by a majority of votes.

Editor of Quarterly Review.

A motion to elect the Editor of the Quarterly Review by nomination and count was lost. A ballot was made, and George Peck was duly elected, by a majority of votes, Editor of Quarterly Review and Books of the General Catalogue.

Editor of Christian Advocate.

Thomas E. Bond was duly elected Editor of the Christian Advocate and Journal at New-York.

Corresponding Secretary of Missionary Society.

On the first ballot for Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, there was no choice. On the second ballot Charles Pitman was duly elected by a majority of the votes.

Editor of Ladies' Repository.

Edward Thompson was duly elected Editor of the Ladies' Repository at Cincinnati.

Of W. Christian Advocate.

Charles Elliott was nominated and elected Editor of the Western Christian Advocate.

Of German Apologist.

William Nast was nominated and elected Editor of the Christian Apologist.

Assistant Editor of Advocate and Journal.

George Coles was nominated and elected Assistant Editor of the Christian Advocate and Journal at New-York.

Conference resolved that when we adjourn it be to meet at half-past three o'clock.

P. Crandall asked for leave of absence. Leave was not granted.

J. Spencer offered a resolution, which was on motion laid on the table.

Order of business suspended.

On motion of J. Early the order of business was suspended, the hour for ordaining the Bishops elect having arrived.

Brothers Hamline and Janes, the Bishops elect, were invited to chairs in front of the altar; the former sitting

between brothers Pickering and Filmore, and the latter between brothers L. Pierce and Capers.

June 10.

The Collect and Epistle were read by Bishop Waugh, the Gospel by Bishop Morris, and the questions and prayers by Bishops Soule and Hedding.

Brother Hamline was presented by brothers Pickering and Filmore, and brother Janes by brothers Pierce and Capers.

Ordination of
Bishops Ham-
line and Janes.

The imposition of hands was by the four Bishops, Soule, Hedding, Waugh, and Morris.

Thus Leonidas Lent Hamline, and Edmund Storer Janes, were solemnly ordained Superintendents or Bishops of the Methodist Episcopal Church.

Bishop Waugh again took the chair, and business was resumed. On motion of J. Early, Conference resolved to proceed to elect the Editors of the Richmond, Southern, South-Western, Pittsburg, and Northern Christian Advocates, by nomination; it being agreed that where more than one nomination was made the election should be by ballot.

Order of busi-
ness resumed.

For the Richmond Christian Advocate, Leroy M. Lee and Edmund W. Sehon were put in nomination. On the first ballot there was no election. On the second ballot Leroy M. Lee received a majority of all the votes, and was elected Editor at Richmond.

Editor of Rich-
mond Chris-
tian Advocate.

W. M. Wightman was nominated and elected Editor of the Southern Christian Advocate.

Editor of South-
ern Advocate.

J. B. McFerrin was nominated and elected Editor of the South-Western Christian Advocate.

Editor of South-
Western Advoca-
te.

William Hunter was nominated and elected Editor of the Pittsburg Christian Advocate.

Editor of Pitts-
burg Advocate.

A motion to go into the election of Editor of the Sunday-School Advocate and Books was laid on the table.

Nelson Rounds was nominated and elected Editor of the Northern Christian Advocate.

Editor of North-
ern Christian
Advocate.

A motion to reconsider the vote by which it was determined to have a Sunday-school Editor was laid on the table.

A. L. P. Green moved to reconsider the vote on the rule of Discipline by which an Assistant Editor of the Christian Advocate and Journal at New-York was appointed. The previous question was moved, and the call was sustained. The motion to reconsider prevailed.

Appointment of
Assistant Edi-
tor of C. A. and
J. at New-York
reconsidered.

While this was under discussion, a motion to prolong the session thirty minutes, and another to extend it ten minutes, were lost.

The hour having arrived, Conference adjourned, after prayer by brother G. Smith, to meet again at half-past three o'clock.

June 10.

MONDAY AFTERNOON, JUNE 10.

Conference met at half-past three o'clock. Religious exercises by brother Trimble.

The journal of the morning was read and approved.

Fifteen dollars
to W. Patton.

W. W. Redman moved that the Book Agents pay to W. Patton the sum of fifteen dollars, for expenses incurred by his illness: carried.

Order of business resumed.

Conference resumed the business on which it adjourned, the consideration of the rule appointing an Assistant Editor of the Christian Advocate and Journal. J. Early moved to reconsider the report of the Committee on the Book Concern, providing for an Assistant Editor of the Christian Advocate and Journal. On motion this was laid on the table. J. Early moved to suspend the fifteenth rule, to entertain a motion so to alter the Discipline as to dispense with the office of Assistant Editor of the Christian Advocate and Journal: lost.

Election of Sunday-School Editor.

On motion, Conference proceeded to ballot for an Editor of the Sunday-School Advocate and Sabbath-School Books. On canvassing the votes, it appeared that no candidate had received a majority of all the votes. A motion was adopted to make this election by nomination and rising vote. Daniel P. Kidder was then nominated and elected Editor of the Sunday-School Advocate and Sabbath-School Books.

J. Porter presented the following, which was adopted:—

“Resolved, That the Conference proceed to fix the place of the next Conference, and to appoint a committee to estimate the salaries of the Agents and Editors appointed by the Conference, in the order above stated.”

Place of holding the next General Conference.

Conference proceeded to fix the place of the session of the next Conference. Invitations were received from Pittsburg, Philadelphia, Baltimore, St. Louis, New-York, and Louisville. On a ballot for the place of the next General Conference, Pittsburg, Pa., was selected by a majority of votes.

Pittsburg selected.

Estimating Committee.

The Committee to make the Estimates for the Expenses of the Book Agents and Editors for New-York was made to consist of five. A committee of five was also appointed for the office in Cincinnati.

New-York.

COMMITTEE FOR NEW-YORK.—A. Griffith, P. P. Sandford, I. Winner, J. Porter, N. Bangs.

Cincinnati.

COMMITTEE FOR CINCINNATI.—E. W. Sehon, B. T. Crouch, J. B. Finley, P. Cartwright, W. H. Raper.

Other places.

“Resolved, That the Publishing Committees of the several Advocates be the committees for estimating the expenses of the different Editors.”

P. Rice moved a reconsideration of so much of the report on Boundaries as relates to Texas: lost.

A. Wiley offered the following resolution, which was adopted:—

June 10.

"Resolved, That all officers appointed by this General Conference be required to present and exhibit to the next General Conference the amount received by them for salaries and travelling expenses.

General Conference officers to exhibit amounts of salaries, &c.

"A. WILEY,
"C. W. MORSE."

E. Bowen moved the following amendment to the Discipline, which was adopted:—

Change in Discipline.

"Resolved, That part 2, sec. 8, par. 17, page 199, be amended by striking out the word 'and' before 'Pittsburg,' and inserting after it the words 'and Auburn.' And in the same paragraph, after the word 'establishments,' the following words shall be added—'but in case of the Northern Christian Advocate, the Publishing Committee shall be appointed by the Oneida, Genesee, and Black River Conferences; and shall consist of two members from each of these Conferences.'"

And that the delegates of the three Conferences be authorized to appoint said committee until the Conferences aforesaid shall hold their next annual sessions.

G. W. Clark offered the following resolutions:—

"1. Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That we recommend the alteration or changing of the fourth restriction, chapter 1, section 3, of the Discipline, so far as to admit of the following change in the General Rules, viz.: for the present rule on spirituous liquors to substitute Mr. Wesley's original rule, which is in the following words: 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.'

Proposal to alter the fourth restriction.

"2. Resolved, That the Bishops be, and hereby are requested to present a copy of the above resolution to each of the Annual Conferences at their next sessions, and as soon as it is ascertained that three-fourths of the members of all the Annual Conferences who shall be present and vote on the recommendation, concur in it, the alteration shall take effect.

"G. W. CLARK,
"J. J. STEADMAN."

For the above resolutions, 99 voted in the affirmative, and 33 in the negative.

Vote on the above.

J. Early offered the following resolution:—

"Resolved, That it shall require two-thirds of all the members elect of the General Conference to make a constitutional majority to recommend to alter the restrictive rules."

Resolution defining vote on changes in the restrictive rules.

June 10.

This was rejected, 52 voting in the affirmative, and 90 in the negative. The question was taken by yeas and nays as follows:—

Yeas.

YEAS—Benton, J. Porter, Ninde, Hibbard, Sehon, N. G. Berryman, Redman, Bascom, Gunn, Kavanaugh, Stevenson, Crouch, S. Patton, Stringfield, M'Ferrin, Green, Madden, Harris, Joyner, Parker, Ratcliffe, Drake, Lane, Murrah, Boring, Garrett, L. Pierce, Parks, Glenn, Evans, Longstreet, Capers, Wightman, Betts, Dunwody, J. Jameson, Doub, Blake, Early, Lee, W. A. Smith, Crowder, Griffith, Bear, Morgan, Sargent, Collins, Gere, Hildt, Durbin, Neal—52.

Nays.

NAYS—Bangs, Carpenter, G. Peck, Stratten, Sandford, F. Reed, Ferguson, Martindale, Lovejoy, Upham, Townsend, King, Crandall, Pickering, Hill, E. Robinson, Randall, Morse, Hobart, Nickerson, Webber, E. Scott, Kelly, Perkins, Dow, Spaulding, Cahoon, Cass, Wever, Covel, Spicer, Coleman, Houghtaling, J. T. Peck, A. D. Peck, A. Adams, Baker, Snyder, Comfort, Rounds, Row, Bowen, Holmes, Filmore, Luckey, Seager, Abell, Hosmer, Alverson, Steadman, Bain, G. W. Clark, J. Robinson, Goodwin, W. Hunter, H. Spencer, S. Elliott, Boyd, Drummond, C. Elliott, Raper, Finley, Connell, Power, Poe, Yocum, G. Smith, Baughman, Simpson, Wiley, Ames, Eddy, Weed, Sinclair, H. W. Reed, Mitchell, Akers, Cartwright, Vancleve, J. M. Jameson, A. Hunter, Winans, G. F. Pierce, Slicer, White, W. Cooper, Winner, J. S. Porter, Shaw, Sovereign—90.

Bascom's letter to the Bishops, to be printed in connection with the Protest.

Bishop Soule presented a letter from H. B. Bascom, in behalf of all the southern delegations, and brethren signing the Protest of the minority, which Dr. Bascom presented and read on Thursday 6th inst. It was addressed to Bishops Soule, Hedding, Waugh, and Morris. It was read, and ordered to be entered on the journal immediately after the Protest, and printed in connection with it. (See Appendix, Doc. I.)

Report of the committee to state facts and proceedings in Bishop Andrew's case.

J. P. Durbin, chairman of the committee to prepare a statement of the facts connected with the proceedings in the case of Bishop Andrew, presented and read the report of said committee. E. R. Ames moved that the report of the Committee be entered on the journal, and printed.

It was on motion resolved, that when we adjourn, we adjourn to meet at half-past eight o'clock this evening.

After the benediction by brother Griffith, Conference adjourned.

MONDAY NIGHT, JUNE 10.

Conference met, according to adjournment, at half-past eight o'clock, Bishop Waugh in the chair, and was opened with religious exercises by brother Houghtaling.

The journal of this afternoon was read and confirmed.

June 10

A motion, by N. Bangs, to lay on the table, for the present, the resolution of E. R. Ames, to record and print the report which was under discussion at the adjournment, was rejected. The discussion was resumed, and, after some time had elapsed, J. Perkins moved the previous question. The call was sustained. The yeas and nays were demanded, and ordered by the number deemed requisite. The call was made by the Secretary, and 116 voted in favour of the resolution to record and print the report, and 26 against it.

Ames' resolution adopted.
Yeas on recording and printing report.

YEAS—Bangs, Rice, G. Peck, Statten, Sandford, F. Reed, Ferguson, Martindale, Lovejoy, Upham, Benton, Townsend, J. Porter, Pickering, Hill, E. Robinson, Hobart, Nickerson, E. Scott, Kelly, Perkins, Dow, Cass, Spaulding, Cahoon, Seymour, Wever, Coval, Spicer, Coleman, Houghtaling, J. T. Peck, A. D. Peck, A. Adams, Baker, Ninde, Snyder, Comfort, Rounds, Shepherd, Row, Bowen, Holmes, Filmore, Luckey, Steele, Seager, Abell, Hosmer, Alverson, Steadman, Bain, G. W. Clark, J. Robinson, W. Hunter, Spencer, S. Elliott, Boyd, Drummond, C. Elliott, Raper, Sehon, Trimble, Cornell, E. Thompson, Power, Poe, Yocum, Runnells, G. Smith, Billings, Baughman, Simpson, Wiley, Ames, Ruter, Eddy, Weed, Sinclair, H. W. Reed, Mitchell, Cartwright, Vancleve, J. M. Jameson, Bascom, Kavanaugh, Crouch, Brush, Sevier, Patton, Stringfield, Paine, M'Ferrin, Parker, A. Hunter, Fowler, Drake, Lane, Hamilton, L. Pierce, W. A. Smith, Wightman, Walker, Slicer, Griffith, Bear, Morgan, Sargent, Collins, Gere, Durbin, White, Winner, J. S. Porter, Shaw, Neal—116.

NAYS—King, Randall, Morse, Webber, Redman, Harris, M'Mahan, Joyner, Ratcliffe, Boring, Garrett, G. F. Pierce, Parks, Glenn, Evans, Longstreet, Betts, Dunwoody, J. Jameson, Doub, Blake, Early, Crowder, Hildt, W. Cooper, Sovereign—26.

Nays.

So the report by the above vote was ordered to be entered on the journal, and printed. (See Appendix, Doc. K.)

On motion of A. L. P. Green, the report of the select committee on a more efficient and uniform plan of raising money for missionary purposes was called up. The report was read, and, on motion of N. Bangs, adopted. It is as follows:—

"The committee to whom was referred the subject of devising some more efficient and uniform plan of raising money for missionary purposes, after having taken the subject into consideration, beg leave to submit the following:—

June 10.
Report on plans
for raising mis-
sionary funds.

"1. We recommend, that within the bounds of each Annual Conference there shall be established a Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, with branches, under such regulations as the Conferences respectively shall prescribe. Each Conference Missionary Society shall annually transmit to the Corresponding Secretary of the Parent Society a copy of its Annual Report, embracing the operation of its branches, and shall also notify the Treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the Treasurer of the Parent Society.

"2. It shall be the duty of each Annual Conference to appoint some month within the Conference year, in which missionary collections shall be taken up within their respective bounds, and also to make such arrangements concerning branch societies as may be deemed expedient.

"3. It shall be the duty of the Presiding Elders to bring the subject of our missions before the Quarterly Meeting Conference of each circuit and station within their districts, as early in the Conference year as may be practicable, and the Quarterly Meeting Conference shall proceed to appoint a committee of not less than five, nor more than nine, all of whom shall be members of the Methodist Episcopal Church, to be called the Committee on Missions, whose duty it shall be to aid the Presiding Elder and preacher in charge, in raising Missionary Societies, taking up collections, and in any other way which the Quarterly Meeting Conference may judge necessary for the purpose of raising missionary funds; such as having sermons preached, or lectures delivered, on the subject of missions, and the establishing of missionary prayer meetings, for the promotion of the cause.

"It shall be the duty of the preachers in charge of circuits and stations to organize one or more Missionary Societies in their respective charges, if it should be practicable; to bear any name which the societies may choose: provided always that these societies shall be auxiliary to the Missionary Society of the Annual Conference to which such charges may belong, and shall be governed by such rules and regulations as the Annual Conference may prescribe. It shall also be their duty to take up, or cause to be taken up, a missionary collection in each and every congregation within their respective charges, at such time as may be fixed on by the Annual Conference. It shall be their duty, further, to appoint, in every class within their charges, a missionary collector, who shall keep a book, in which shall be enrolled the names of all the members of the class, and shall collect from each member who

may feel disposed so to contribute, at the rate of one cent per week, or fifty cents per year; and shall pay over the sums so collected to the preacher in charge, at or before the last quarterly meeting in the Conference year, and the preacher in charge shall transmit the same to the Annual Conference, together with such sums as may have been collected by him from the congregations, as well as all sums received from branch societies, or otherwise, all of which shall be reported in writing.

June 14.
Report on plans
for raising mis-
sionary funds.

"It shall be the duty of the Quarterly Meeting Conferences, from time to time, to fill up vacancies which may occur in the Missionary Committee, which committee shall have the right to a seat in the Quarterly Meeting Conference, during its action on the subject of missions, but at no other time.

"6. In order to keep up such Missionary Societies as may be established, it shall be the duty of the Missionary Committee to use their best efforts to hold, at least once a year, a meeting of the Missionary Society within the charge to which they may belong; in doing which they shall have the aid of the preacher in charge, and also of the Quarterly Meeting Conference, if need be.

"7. It will be expected that in the examination in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject, in the passage of character.

"A. L. P. GREEN, *Chairman*."

"Your committee would recommend, should this report be adopted, that it should stand in our Discipline in the following order: let these articles come in first under the head 'Support of Missions,' sec. 6, page 178.

Directions for
inserting the
foregoing in
the Discipline.

"The first article in this report is the third article under the head 'Support of Missions,' which we propose to adopt as the first; and let the first and second, as now found in the Discipline, follow these articles, which will make them the eighth and ninth articles; and that the other articles in the chapter follow in their order, except the eighth and ninth articles, which we recommend to be stricken out of the Discipline.

"All of which is respectfully submitted,

"A. L. P. GREEN, *Chairman*."

On motion of J. Early, a committee of three, to superintend the publication of a revised edition of the Discipline, was ordered. Drs. Peck, Bangs, and Bond were nominated, and appointed said committee.

Committee on
new edition of
Discipline.

J. Early offered the following, which, on motion, was laid on the table:—

"Resolved, That in the event of an organization of a

- June 10. Southern Church, the Liberia Mission Conference be placed in connection with said Southern Church.
- Report on Bible cause adopted. On motion of L. Pierce, the report of the Committee on the Bible Cause was taken up, read, and its resolutions, from the first to the fourth, adopted, as follows :—
- Resolutions on the Bible cause. "1. Resolved, That we have entire confidence in the wisdom, integrity, and efficiency of the American Bible Society.
- "2. That as a General Conference we fully approve of the catholic spirit and plan of the society.
- "3. That as a General Conference we earnestly recommend to all the Annual Conferences a zealous co-operation with the American Bible Society in giving the Holy Scriptures as speedily as possible to all the world.
- Alteration in Discipline. "4. That the Discipline, chapter 1, section 3, question 17, be so altered as to read thus : 'What has been contributed for the support of missions ? What for the publication of tracts and Sunday-school books ? And what to aid the American Bible Society and its auxiliaries ?'
- "All which is respectfully submitted,
- "L. PIERCE, *Chairman.*"
- Report adopted. A motion to adjourn was rejected.
- The report, as a whole, was adopted. (See Appendix, Doc. .)
- The following, respecting Bishop Hedding, was adopted :—
- Bishop Hedding not required to do effective work. "Whereas Bishop Hedding has signified to this General Conference his doubts whether he will be able to do all the work of an effective Superintendent during the four years to come ; therefore
- "Resolved, That he be not required to do more than in his judgment he shall be able.
- "S. LUCKEY,
"G. PECK."
- The following resolution was presented, and, on motion, laid on the table :—
- "Resolved, That by the vote taken to-night on the report of the committee appointed on Friday last to prepare a statement of facts in the case of Bishop Andrew, this General Conference has virtually adopted that report.
- "G. F. PIERCE,
"W. A. SMITH."
- W. M. Wightman offered the resolution following. Motions to lay it on the table, and indefinitely to postpone it, were rejected. It was adopted, viz. :—
- "Resolved, That there shall be a superintendent of the missions to the coloured people in the South Carolina,

Georgia, and Alabama Conferences, to be appointed by the Bishop presiding in those Conferences. And it shall be his duty to serve the interests of those missions by travelling extensively among them, advising the missionaries, making collections, and promoting to the utmost of his power the most efficient prosecution and extension of the work. His subsistence and travelling expenses to be provided for by the missionary committee of these Conferences concurrently."

June 10.
Superintendent
of missions to
the slaves in
three Conf

A motion to take up the report of the Committee on a Course of Study for Licentiates was rejected.

On motion, the chairman of the Committee on Education was requested to present his report. H. B. Bascom presented and read the report. The resolution appended, and the preamble, were adopted. The resolution is as follows:—

"Resolved, by the delegates of the several Annual Conferences, in General Conference assembled, That until a more eligible system of collegiate and academic instruction can be adopted and carried into effect, it is urgently recommended to the Annual Conferences, and the church at large, to prosecute, with vigour and perseverance, the enterprise and interests of education as now existing in the church."

Report on Edu-
cation.

On motion of N. Bangs, the following was added:—

"2. Resolved, That the Editors of our periodicals be directed to plead in behalf of the cause of education."

Additional reso-
lution.

H. Slicer offered the following resolutions, which were agreed to by a unanimous rising vote:—

"1. Resolved, That the thanks of this Conference are due, and are hereby tendered to the principal Secretary, T. B. Sargent, and to his assistants, J. B. Houghtaling, W. Kenny, and V. Buck, for the very able and faithful manner in which they have discharged their arduous duties to this body.

Thanks to the
Secretaries.

"2. Resolved, That this Conference highly appreciate the hospitality of those citizens of New-York who have so kindly entertained the members of the General Conference during their protracted stay in this city:

Thanks for an
entertainment.

"3. Resolved, That the above resolutions be published in the Christian Advocate and Journal; and that the second be read from the pulpits of New-York and Brooklyn on Sabbath next."

Publication
ordered.

W. A. Smith presented and read his protest against the decision of this Conference on the appeal of Francis A. Harding from the action of the Baltimore Annual Conference, and asked leave to have his protest recorded. The chair decided that the person presenting a protest is entitled to the privilege of having it recorded. From this decision J. A. Collins appealed. On putting the appeal

W. A. Smith
presents his
protest.

June 10.
He has leave to
withdraw it.

to vote, the opinion of the chair was reversed. On motion, the protester had leave to withdraw his protest.

On motion of S. Luckey and S. Martindale, the following direction was agreed to:—

P. P. Sandford's
salary.

Resolved, That the Book Agents be, and they hereby are directed to pay brother P. P. Sandford the amount of his salary until the close of the New-York Conference.

Book Com. at
New-York.

J. P. Durbin announced that in conformity with a previous resolution of this Conference, the delegation from the Philadelphia Conference, on their part, had appointed James Massey and John Kennaday members of the Book Committee at New-York.

J. K. Shaw, for the New-Jersey Conference, announced that the delegates had appointed Isaac Winner and William Roberts, on the part of that Conference, members of the Book Committee at New-York.

Book Com. at
Cincinnati.

E. R. Ames, for the Indiana delegation, announced that Allen Wiley and Augustus Eddy were appointed members of the Book Committee at Cincinnati, on behalf of the Indiana Conference.

B. T. Crouch, for the Kentucky Conference delegation, gave notice that John C. Harrison and Hubbard H. Kavanaugh had been chosen, on the part of the Kentucky Conference, members of the Book Committee at Cincinnati.

J. M. Trimble, for the Ohio Conference delegation, announced that Michael Marley and George W. Walker were chosen, in behalf of the Ohio Conference, members of the Book Committee at Cincinnati.

Agents to call a
meeting of the
Book Committees.

On motion, the Book Agents at New-York and Cincinnati were authorized to call together in those places the respective Book Committees, as early as the Agents deem it necessary to have such a meeting.

Appeal of J.
Curtain.

On motion of C. Betts, the appeal of Jos. Curtain was taken up; and referred back to the South Carolina Conference for a new trial, in consequence of the informality of the record touching the proceedings had in the trial before the said Conference.

Thanks to trustees
of Greene
street church.

On motion, a unanimous rising vote of thanks was tendered to the trustees of the Greene-street church, for the use of the house during the session of the General Conference.

Compensation
to trustees.

By a further resolution, the Book Agents at New-York were directed to pay to the trustees any extra expenses incurred by entertaining the General Conference in this church.

Minutes read.

On motion of P. Cartwright, the minutes of to-night's session were read, amended, and confirmed, preparatory to a final adjournment.

At a quarter after twelve o'clock, on the morning of the eleventh of June, and after prayer by brother Dunwody, Conference adjourned to meet on the first day of May, 1848, in the city of Pittsburg, state of Pennsylvania. June 10.
Final adjournment.

Thus ended the ninth delegated General Conference of the Methodist Episcopal Church.

JOSHUA SOULE,
ELIJAH HEDDING,
BEVERLY WAUGH,
THOMAS A. MORRIS,
LEONIDAS L. HAMLINE,
EDMUND STORER JANES,

Bishops of the Methodist Episcopal Church

THOMAS B. SARGENT, *Secretary.*

J. B. HOUGHTALING, }
VALENTINE BUCK, } *Assistant Secretaries.*



APPENDIX.

A.—ADDRESS OF THE BISHOPS.

To the General Conference of the Methodist Episcopal Church :

REV. AND DEAR BRETHREN,—You are now assembled in the ninth session of your body since its organization under a Constitution which, while it defines and restricts your powers, affords a permanent security of the rights and privileges of the great and growing body of ministers and people which you represent.

If we review the operations of this system from the period of its adoption to the present time, it can scarcely fail to produce the conviction that it was founded in wisdom ; and that the great Head of the Church has owned it in an extraordinary manner.

No period of our denominational existence has been more signally distinguished by great and extensive revivals of the work of God, and the increase of the Church, than the last four years : and the unity and peace of the ministry and membership, with few exceptions, have been preserved and strengthened. The excitements which have had a tendency to disturb these elements of our strength and prosperity have greatly subsided, and a healthy reaction has succeeded. Our missions, in general, are in a prosperous condition ; and some of them have been distinguished by extraordinary success.

Assembled as we are, under such circumstances, our first act should be an humble and devout offering of thanksgiving and praise to God for his great and manifold mercies bestowed upon us ; and especially for the gracious and powerful influences of the Holy Spirit, by which alone the ministry of the word has been made effectual in the awakening and conversion of so great a number of souls for whom Christ shed his most precious blood, and in building up believers in their most holy faith. And to this thankful acknowledgment we should add the confession of our unworthiness of the grace so richly bestowed, and sincere and fervent supplication for the continuance of the same spiritual and heavenly benediction.

In the transaction of the important business which will come before you, as the representatives of a numerous and rapidly-increasing religious community, it will, doubtless, be deeply impressed upon your minds that, according to our ecclesiastical organization, you are, under God, the constitutional body in which the conservative elements of the peace and unity of the Church repose : and consequently, that all your acts should be the result of calm deliberation and careful analysis, guided by enlarged and enlightened views, and accompanied with much prayer.

Each Annual Conference, being only one member of an entire and united body, should be represented with strict regard to this connec-

tion. If these principles are duly appreciated, no local or party views or interests will divide your counsels, consume your time, or give rise to useless or impassioned debate. Each delegate, free from the trammels of special instructions, will consider himself under higher and holier bonds. He will perceive and *feel* his relation to thousands of ministers, and more than a million of the household of faith; and that he is acting for generations yet unborn. And under the influence of such views and feelings, "the meditations of his heart, and the words of his lips," will be employed for the promotion of the general good.

It should never be forgotten that those fundamental principles which define and limit the powers of the General Conference, and secure the privileges of every minister and member, were settled by the body of ministers assembled in conventional form, with great unanimity, after long, deliberate, and careful investigation. And it is equally worthy of regard, that the Church, with almost unanimous consent, and with heart-felt satisfaction, looked to the system as a haven of safety, and a dwelling place of "quietness and assurance."

In this happy state of things, embracing all the essential elements of the voluntary principle, the ministers dependant upon the people whom they served in the Gospel word and ordinances, and the people united to their ministers by the bonds of affection and esteem, the work of the Lord steadily advanced; new and extensive fields of labour were constantly opening before us; the borders of our Zion were greatly enlarged; and thousands and tens of thousands were brought under divine influence, and joined in the communion of the Church. The events of each succeeding year have afforded additional proofs of the soundness of the system, and of its adaptation to the ends for which it was designed.

In view of these weighty considerations, the voice of wisdom admonishes us that any attempt to change or modify these constitutional principles, under such circumstances, is doubtful in policy, and dangerous in experiment.

The history of legislation, both civil and ecclesiastical, will afford useful and important lessons, which, if duly appreciated, and wisely improved, may guard us in safety against those speculative theories which, in their operation, have too often disturbed the peace of communities.

Excessive legislation and frequent change of laws, especially in representative bodies, where age, and experience, and wisdom, are not always regarded by constituents as the safest attributes in guiding the affairs of the Church or of the state, may be considered as not among the least evils of the age in which we live.

In conclusion of these preliminary remarks, we add our fervent prayer to the Father of lights, that while you attend with suitable deference to the instructions furnished by the history of the past, you may be illuminated and guided in all your deliberations and acts by that wisdom which is from above, the attributes of which are purity, peace, gentleness, kindness, mercy, impartiality, and truth.

The cup of human happiness is not unmingled with sorrow; but while we rejoice we mourn. Since your last session our venerable

senior Bishop has finished his course in the Church militant, and entered into possession of the eternal inheritance of the joy of his Lord. His long, and laborious, and eventful life was closed in calmness, and peace, and confidence in God, through the merits of his only Lord and Saviour. In the character of this faithful servant of Christ and his Church, the attributes of a primitive Christian Bishop were developed in an eminent degree; and in his life, and ministry, and superintendence of the Church, he has left an illustrious example to those who survive him. He travelled, and preached the Gospel, for more than forty years; and for almost twenty-seven years discharged the arduous duties of a general Superintendent. His preaching was distinguished by the zeal of conviction and the authority of innocence; and his official administration by firmness, gentleness, and love. In all the labours, and sufferings, and perils of his public life, he was sustained by the grace of God, in patience which forgets or refuses to complain—fortitude which supports every burden—and courage which knows no fear either in the expectation or actual presence of danger. In the amiableness of his spirit—the humility of his mind—the courtesy of his manners—the kindness of his words and actions, and in the spirituality and power of his ministry, there is a sweet savour which will enbalm him in the memory of the ministers and people of his charge. Bishop Roberts has left to the Church an aged widow, who is waiting, for a short time, to be inducted into the society of saints and angels in the heavenly temple. We commend her to your sympathies and prayers.

As our beloved Bishop was called from his labour to his reward before the commencement of the sessions of the Conferences in his last division of the work, an increase of labour and responsibility necessarily devolved on his surviving colleagues. But by divine aid, suiting our strength to our day, we have been enabled to meet all the Conferences which he would have met had he lived.

Connected with this notice of the demise of our lamented senior Superintendent, we deem it our duty to submit for your consideration such views and facts as we conceive of vital importance in establishing and perpetuating the principles, and accomplishing the designs, of Wesleyan Methodism as we received it from our fathers.

The itinerant plan of preaching the Gospel is an essential element of this system. It was laid as the chief stone in the foundation of the whole building; and on its stability, in the judgment of its great founder, and his illustrious contemporaries, the progress and final completion of the whole structure depended. These great and good men, after serving their generation, have fallen asleep, and left to us, and to our successors, a precious legacy in the validity of their principles, and the brightness of their examples. Whether we, and those who come after us, preserve this sacred deposit in all its strength, and purity, and power, or suffer it to be marred in our hands, is a question of incalculable interest, not only to ourselves, and to the Church of which we are ministers and pastors, but also to millions of the present race, and to generations yet unborn. It looks abroad on the nations of the earth as the sphere of its operations, and downward

through the successive revolutions of time till the consummation of Messiah's kingdom, when the proclamation shall go forth, "Behold, the tabernacle of God is with men;" and the shout shall be raised in heaven and earth, "Alleluia, for the Lord God omnipotent reigneth."

You will, we are persuaded, agree with us that the preservation of this plan of preaching the Gospel, and carrying on the work of God, has a paramount claim upon your time and deliberations. And we indulge the hope that, while this, and other weighty matters connected with it, of vast and general concern, shall unite your counsels and efforts, you will forbear to agitate questions, to say the least, of minor importance, and which, without contributing to the preservation of the unity and peace of the Church, or to the advancement of the interests of the kingdom of Christ, may have an opposite tendency by weakening the bonds of Christian confidence and affection among ourselves, and producing the same unhappy results among the ministers and members of our communion.

The general itinerant superintendency, vitally connected, as it is believed to be, with the effective operation, if not with the very existence, of the whole itinerant system, cannot be too carefully examined or too safely guarded. And we have no doubt but you will direct your inquiries into such channels as to ascertain whether there has been any departure from its essential principles, or delinquency in the administration in carrying it into execution; and in case of the detection of error, to apply such correction as the matter may require.

There are several points in this system which are of primary importance, and on that account should be clearly understood. The office of a Bishop or Superintendent, according to our ecclesiastical system, is almost exclusively executive; wisely limited in its powers, and guarded by such checks and responsibilities as can scarcely fail to secure the ministry and membership against any oppressive measures, even should these officers so far forget the sacred duties and obligations of their holy vocation as to aspire to be lords over God's heritage.

So far from being irresponsible in their office, they are amenable to the General Conference, not only for their moral conduct, and for the doctrines they teach, but also for the faithful administration of the government of the Church, according to the provisions of the Discipline, and for all decisions which they make on questions of ecclesiastical law. In all these cases this body has original jurisdiction, and may prosecute to final issue in expulsion, from which decision there is no appeal.

With these safeguards thrown around them, we trust the Church has nothing to fear from the exercise of that authority which has been committed to them in trust, to be used for the conservation of the whole body, and for the extension of the Redeemer's kingdom, and not to oppress or afflict any. Without entering minutely into the details of what is involved in the superintendency, as it is constituted in our Church, it is sufficient for our present design to notice its several departments. 1st. Confirming orders, by ordaining Dea-

cons and Elders. We say *confirming*, because the orders are *conferred* by another body, which is independent of the Episcopal office, both in its organization and action. This confirmation of orders, or ordination, is not by virtue of a distinct and higher *order*. For, with our great founder, we are convinced that Bishops and Presbyters are the same order in the Christian ministry. And this has been the sentiment of the Wesleyan Methodists from the beginning. But it is by virtue of an *office* constituted by the body of Presbyters, for the better order of discipline, for the preservation of the unity of the Church, and for carrying on the work of God in the most effectual manner. The execution of this office is subject to two important restrictions, which would be very irrelevant to prelacy, or diocesan Episcopacy, constituted on the basis of a distinct and superior order. The latter involves *independent action* in *conferring orders*, by virtue of authority inherent in, and exclusively appertaining to, the Episcopacy. But the former is a delegated authority to *confirm orders*, the exercise of which is dependant upon another body. The Bishop can ordain neither a Deacon nor an Elder without the election of the candidate by an Annual Conference: and in case of such election he has no discretionary authority; but is under *obligation* to ordain the person elected, whatever may be his own judgment of his qualifications. These are the two restrictions previously alluded to.

This is certainly a wise and safe provision, and should never be changed or modified so as to authorize the Bishops to ordain without the authority of the ministry. With these facts in view, it is presumed that it will be admitted by all well-informed and candid men, that, so far as the constitution of the ministry is concerned, ours is a "*moderate Episcopacy*."

2d. *Presiding in the General and Annual Conferences.* But there is a marked difference in the relations the President sustains to these two bodies. The General Conference, being the highest judicatory of the Church, is not subject to the official direction and control of the President any further than the *order* of business and the preservation of decorum are concerned; and even this is subject to *rules* originating in the body. The *right* to transact business, with respect to matter, mode, and order of time, is vested in the Conference, and limited only by constitutional provisions; and of these provisions, so far as their official acts are concerned, the Conference, and not the President, must be the judge.

But in the Annual Conferences the case is widely different. These are subordinate organizations, with their powers clearly defined and limited in the form of Discipline. Their rights and privileges are strictly chartered; and out of the record they have no jurisdiction. To these bodies the President sustains, as an executive officer, a peculiar and important relation. He presides not merely to preserve order and decorum, but with an official oversight, to guard against innovations, and to bring forward the business, as prescribed by the Discipline, and see that it is done according to the laws of the Church. For purposes the most obvious, and highly important, it is provided that the President appoint the time of holding the Conferences, with

discretion to adjourn them after they shall have continued in session at least one week.

In this presidency, we conceive, one of the most conservative and efficient branches of the superintendency consists; and on the prudent and uniform exercise of it the unity of the body will, in no small degree, depend.

3d. To choose, appoint, and change the Presiding Elders; to fix the appointments of the preachers to the several circuits and stations; and, in the intervals of the Conferences, to change, receive, and suspend preachers in conformity to the rules of the Discipline.

That this is an arduous work none will deny. Two very important objects are designed to be accomplished by this provision: the preservation of the itinerancy in the most efficient operation, and the uniform and healthful administration of the Discipline. To do this effectually, a knowledge of the qualifications and circumstances of the preachers, and of the condition and claims of the districts, circuits, and stations, is indispensable. To obtain such information, recourse must be had to every available avenue. And when this is done, it requires careful analysis and discrimination to arrive at a correct and safe decision. And after all, this is a work which can never be accomplished, according to its true design, without a strict adherence to some *fundamental principles* which must never be unsettled, or subject to innovation. And these principles should be clearly defined, and deeply impressed on the minds of all concerned. Till this is done the claims of individual accommodations and isolated interests are liable to exert an undue and injurious influence over the administration. But with all the means that wisdom can devise, or prudence apply, those who labour in this concern will labour in vain, without a rich supply of heavenly grace to direct and sustain them in the prosecution of it.

2d. Having noticed in what the superintendency chiefly consists, it is proper to observe that the plan of its operation is *general, embracing the whole work in connectional order, and not diocesan, or sectional*. Consequently any division of the work into districts, or otherwise, so as to create a particular charge, with any other view, or in any order, than as a prudential measure to secure to all the Conferences the annual visits of the Superintendents, would be an innovation on the system.

3d. If we have taken a correct view of this subject, *our superintendency must be itinerant, and not local*. It was wisely provided in the system of Methodism, from its very foundation, that it should be the duty of the Superintendent "*to travel through the connection at large*." And although the extension of geographical boundaries, and the great increase of the Annual Conferences, have made it necessary to increase the number of the Bishops, still the duty required—and the obligation to perform it, remain the same.

That such a system as our itinerant ministry could not be preserved in harmonious and efficient operation under the direction of local Bishops is too obvious to require proof. If we preserve a travelling ministry, we must have travelling Superintendents. They

must add to their official authority the power of their example. Remove the latter, and the former will be divested of the chief element of its strength.

It is, indeed, a work which requires a measure of the zeal, and self-sacrificing spirit of the Apostles, and first ministers of Christ, who followed them. And we devoutly pray that the ministry may never so far relax in the spirit and power of the great commission, "*Go ye into all the world, and preach the Gospel to every creature,*" as to lack men well qualified for this vocation—men whose minds, grasping the work of God in all its length and breadth, will count nothing dear to themselves as appertaining to the present life; but giving themselves wholly to God and his Church, will live, and labour, and suffer for the promotion of Christ's kingdom and the salvation of souls.

With the foregoing remarks on the duties and responsibilities of the Superintendents, we submit to your consideration the importance of having this department supplied with such a number of effective men as will enable them, in consecutive order, to travel through the whole connection without subjecting any one to such a continued weight of care and labour as is sufficient to prostrate the mental and physical energies of the strongest constitution, and thereby indirectly defeat the ends designed to be accomplished: and, on the other hand, to guard against the increase of the number beyond the actual demands of the work. In whatever light we view it, but especially in the light of example, the existence of a sinecure in the Episcopacy should be regarded as no ordinary evil.

After careful examination, it is our opinion that six effective Superintendents could perform the work without imposing too heavy burdens upon any, or jeopardizing any interest of the Church by lack of service.

The itinerancy will, doubtless, come under your deliberate consideration, as in your former sessions; and at no period, as we believe, has the subject come before you with stronger claims to your careful examination and corrective action.

It cannot be concealed, however it may be regretted, that there is a strong and increasing tendency to locality in our travelling ministry. Preachers with local views, and habits, and interests, have greatly multiplied on our hands; and in some of the Conferences little or nothing remains of the itinerant system, but the removal of the preachers once in two years from one station to another; and in many instances even this is submitted to, both by the preachers and people, not so much from enlightened and extensive views of the excellence of the plan, as from the *fact* that it is required by the Discipline. If any measures can be adopted to arrest the progress of this tendency, and revive the primitive circuit system, so as to have two or more preachers on each circuit; and instead of having the districts embrace from twenty to thirty or forty distinct stations, restore them to their original form, so as to enable the Presiding Elders to spend a Sabbath at each Quarterly Meeting for the year, an incalculable amount of good will be effected. The beneficial influence of

the experience, ministry, and office of the Presiding Elders will be extensively felt both by the preachers and membership; whereas, in the present state of things, their office is little more than nominal. Ministers of age and experience might be placed in charge of circuits, while the useful preaching abilities of younger men, less acquainted with the Discipline of the Church, and its administration, might be rendered extensively useful in carrying on the work of God. Quarterly Meeting Conferences which, on the present plan, in many stations scarcely have an existence except in name, would be revived and organized according to their original order and design, and their weight of useful influence would be felt in every part of the circuits. Members of the Church, as in former days of Methodism, would come together from the different appointments to improve their spiritual state, and strengthen their Christian fellowship, by mutual attendance on the means of grace, and by religious intercourse in conversation and prayer.

In addition to all these advantages, one of the most formidable difficulties in stationing the preachers would be removed. As things now are, it is impracticable to supply the stations with preachers whose age in the ministry, and knowledge of the Discipline, and of men and things, qualify them for charge; and, consequently, it becomes necessary to place many in this important and not unfrequently difficult work, who are only probationers. As an illustration of the case, and to show to what an extent it has progressed, we notice two Annual Conferences only, in which there are sixty-eight preachers on trial, and more than fifty of them in charge! And yet there are between twenty and thirty stations in these two Conferences left to be supplied by the local preachers, or by such candidates as the Presiding Elders may receive in the intervals of the Conferences. The difficulty is increased by the fact, that many of these little village stations are too weak in the membership of the Church to support preachers with families, and we have not single men to supply them.

Can this be a healthful state of the Church? Is it not the almost inevitable result of such a state of things, that Methodism will gradually lose its distinctive characteristics, and take the impression of the customs and manners of the age? Is it not to be apprehended, that the influence will be exerted even over our excellent form of public worship, as well as other denominational institutions, till those who were reared up in the communion of the Church, in the earlier and purer days of Methodism, would hardly believe that they were in a Methodist congregation? Alas! is not this the case, to an alarming extent, at the present time? And where lies the cause of this evil? On whom rests the fearful responsibility? The *local principle*, in its direct or indirect operations, is at the foundation of the whole.

The admission of married men into the itinerancy, with heavy families, and not unfrequently in embarrassed circumstances, and the permanent location of a great number of the families of the preachers, have had a debilitating influence upon the energies of the itinerant system. The number of preachers under these local embarrass-

ments, necessarily travelling within a very limited circle, and with a weight of worldly care, is almost incredible, and constantly increasing. The result is, that they are so frequently returned to the few circuits within their reach, and so much absent from the work to attend to their temporal concerns, as to affect unfavourably the interests of the Church, and produce great dissatisfaction among the people. The consequence is an inadequate support, which furnishes the preacher with a plea for employing his time in domestic affairs. In accommodation of such cases, the preachers who are wholly devoted to the itinerant work are frequently subjected to the otherwise unnecessary inconvenience and expense of extensive removals. Add to this, that a large proportion of the young preachers marry before they graduate to the Eldership, and no small number while they are on trial. And this has almost ceased to be an objection to their admission into full connection, or continuance on trial. In general it is quite sufficient that they have "*married prudently*."

It is not easy to calculate the extent of the influence of this practice to enervate the operations of the itinerant ministry. It greatly retards the progress of those Biblical and theological studies so essential to the office and work of Christian ministers in every stage of their lives; but especially in that early period when their characters must be formed, if formed at all, for extensive future usefulness. Entering into this new relation in life before they have obtained that ripeness of judgment, and soundness in knowledge, which can only be acquired by continued mental labour, in connection with the lessons of experience, they soon find unexpected embarrassments gathering around them. The circuits which would have received and sustained them with cordiality as single men, in consideration of their youth and want of experience, have very different views and feelings when they are sent to them with the encumbrance of a family. In fixing the stations, accommodations are sought to meet these cases, and no little difficulty frequently occurs in finding circuits which are able and willing to receive the preacher under such circumstances.

The consequence, in the greater part of such cases, is an early location, or a very circumscribed and heavy movement in the itinerant work. It is to be feared that these men have either mistaken their calling in the beginning, or by early temptation lost the spirit and power of it.

If some efficient remedy is not applied to these disorders in the itinerant body, the ultimate results are as certain as the relation of effects to their causes.

This state of things, it is believed, is intimately connected with, and in a great measure induced by, the *state of probation* for the ministry, with respect to *time* and *circumstances*. It is well known that by far the greater number of the preachers admitted on trial have had no extraordinary advantages of education;—that they have been in circumstances and employments in life which afforded them but little time, and limited means, for acquiring that fund of knowledge in the various branches of Christian theology which is requisite to

constitute "a workman that needeth not to be ashamed, rightly dividing the word of truth." In view of these *facts*, and of the necessity and importance of improving the ministry, and preserving the itinerancy from those embarrassments which have a tendency to retard, if not defeat, its grand designs, we submit it to your deliberate consideration whether a valuable end might not be accomplished by extending the probation to *four years*, with suitable guards to prevent the candidates from involving themselves in such domestic relations and temporal concerns as will hinder their studies and curtail their labours.

One of the essential elements of the strength and efficiency of our itinerant system, if, indeed, it be not essential to its very existence, is the mutual consent of the people to relinquish the choice of their particular ministers, and of the preachers not to select their own particular fields of labour. It is not easy to conceive how the system could be preserved without this mutual consent. It is, indeed, a principle clearly recognised in our ecclesiastical organization. Consequently all stipulations or contracts between preachers and circuits or stations for service or reward are innovations, and should be regarded as having a tendency to disunion, and to enfeeble our system.

Strong and urgent petitions for particular preachers, not unfrequently accompanied with assurances that the preachers prayed for are *willing* to serve, have become so common, in some parts of the work, as greatly to embarrass the administration. And when such petitions are not granted, as in a majority of cases they cannot be consistently with the general good, it frequently happens that both preachers and people are *disappointed* and dissatisfied. Some expression of opinion, at least, by the General Conference on this subject might answer a valuable purpose. A rule of discipline providing that no preacher shall be returned to a circuit or station till he shall have been absent from it five years at least, and that no one shall be stationed in the same city more than four years in consecutive order, or returned to it till after an absence of six years, and that Presiding Elders be not returned to districts on which they shall have travelled four years till after an interval of six years, might have a happy influence on the itinerancy, and greatly relieve the administration in fixing the appointments.

The annual examination of character in the Conferences, and the frequent complaints from circuits and stations, afford grounds to fear that there is, to a considerable extent, such a neglect of pastoral duties as to diminish our congregations, and produce a decline in the spirituality of the societies.

The requisitions of the Discipline on this branch of ministerial duty are clear and full; and every preacher is bound not only in *general* by the nature and end of his holy vocation, but in *particular* by his solemn promises to perform this duty. We cannot, therefore, perceive that any additional rule of Discipline would remedy the evil. But a clear and strong expression of the sentiments of this body on this and other subjects in which it shall appear that there is a depa-

ture from the excellent provisions of our Discipline, either in the form of resolutions, or of an address, might accomplish great good.

That there is defect in our plan of missionary operations cannot be doubted by any who have examined it with any attention. It is certainly defective in finance; as the various, and conflicting, and changing methods, proposed and recommended for raising funds, and an empty and indebted treasury, clearly demonstrate.

Simplicity, uniformity, and stability, we apprehend, are essential elements of every sound system of finance. Simplicity, that it may be clearly and easily understood—uniformity, the same in every place where it operates—stability, not subject to change. It does not follow from this view that various sources of revenue may not be provided for, which, like so many distinct streams, shall swell the fountain of the general treasury. To illustrate a system embracing these elements, with direct reference to creating a fund to meet the demands of our missionary work:—Suppose the *basis* of the plan to be *five cents a month*, to be given by every member in class throughout the whole connection. A book to be kept in the class with the names of the members, and monthly entry of the *five cents* to the credit of each; so that it may be shown at the end of the year what each member has given, and what is the aggregate amount.

Collateral sources of revenue:—

1st. A quarterly collection in every class, rich or poor, white or coloured; giving the richer members an opportunity to abound in the riches of their liberality over and above their regular monthly offerings.

2d. An annual public collection in every congregation, on every circuit and in every station. *Make no exception, and allow no discretion.* Don't fight opposition, but wear it out by perseverance.

3d. At every anniversary of the Parent or Auxiliary Societies take up a collection, not under the influence of propositions to make A., B., and C. life members of the society; or to name, or educate an Indian or African child; but under the pressure of enlightened and enlarged views of the principles, designs, and objects of the institution.

4th. Life and annual subscriptions.

5th. Legacies, donations, &c. The great Christian principle carried out through the whole, "*Freely ye have received, freely give.*"

It would manifest a great deficiency in the knowledge of man, both in his individual character and in his associations, to suppose that this, or any system of finance, would be universally approved, or that it could be carried into general and successful operation in a short time, and with little effort. But it would be a stronger proof of weakness to abandon or change it on that account. Settle the plan, whatever it may be, and publish it in the Discipline, and in all our official journals, and read it in all the societies and congregations, and persevere in it in the face of all opposition from every quarter, and its ultimate success will be certainly secured. The conviction of the duty and obligation to support the institution, with such information, and under the influence of such motives as will be presented, will be increased until it acquires the strength of a confirmed habit, and combines itself inseparably with the principles and duties of

religion. Parents will teach it to their children, masters to their servants, and Sabbath-school teachers to their scholars; and thus it will gather strength, and be carried down through successive generations. The genius of our holy Christianity, immutable in its elements, should, as far as human contingencies will admit, impress its own character on every institution auxiliary to the accomplishment of its grand designs. Settle your system according to these principles, and if it fails, it will be for want of efficiency on the part of the preachers, and not for lack of will or ability on the part of the people.

But it is not sufficient that we have a full treasury. A second, and not less important department of this great and benevolent enterprise, is a plan of appropriation and expenditure. But as this requires the constitution of different offices, with powers and duties clearly defined and suitably restricted, and as we presume you will have an able Committee on the subject, we submit the whole to you, to whom it properly belongs, being confident that you will devote that time and attention to it which its importance demands.

The German Missions have greatly increased in number, extent, and interest, since your last session; and the field of usefulness is constantly enlarging before us in this very important department of our missionary work. Surely the hand of God is in this thing. We see, and should thankfully acknowledge and adore that hand, in raising up missionaries from among both the American and native Germans, the fruits of whose labours afford Scriptural evidence that they are truly called of God. The mission which commenced in the Ohio Conference as the appearance of a cloud scarcely larger than a "human hand," has now spread into twelve Conferences, with fertilizing influence, and with rich promise of a more abundant shower. And the "sound of abundance of rain" has not only gone out through the length and breadth of these lands, but its echo has already crossed the Atlantic, and is heard, although as yet but faintly, in ancient Germany. May it grow louder and louder, till it wakes up slumbering millions in that land which was the birth-place and the nursery of the glorious Reformation! The location of the German Missions in so many Annual Conferences, and the missionaries holding their relations to the several Conferences within the bounds of which they labour, are attended with no small difficulty and embarrassment. Most of the missionaries are young in the ministry, and very imperfectly acquainted with the English language. This renders it very difficult, and sometimes wholly impracticable, for them to give the Presiding Elders, or the Conference, such information of their work as is necessary, or pass through the examinations required by the Discipline, unless there are members who are well acquainted with both tongues to act as interpreters; and in many cases there are none who can do this.

The conferences in which the missions are situated sit at different times, and are attended by different Superintendents. Consequently they cannot know the condition of the work, or the circumstances of the missionaries in those conferences which they do not

attend. And as it is necessary, in the present state of the missions, to make frequent changes of the missionaries from one Conference to another, great embarrassments grow out of these circumstances. In view of the whole subject, we are of opinion that the work would be managed with much less difficulty, and more effectually promoted, by the constitution of a German Missionary Conference, which would bring the whole work, at the same time, under the oversight of one Superintendent, and thereby enable him to make the necessary changes with no greater loss of time, and probably with less expense, than on the present system. Another great advantage would arise from this plan. All the missionaries would be together at the same time and place. The young men would have the benefit of the instruction and counsel of their elder brethren, communicated in a language which they could understand. All their examinations might be in their own tongue, by ministers of sound understanding, and mature age, and well informed in the doctrines, discipline, and institutions of Methodism. This would greatly advance their improvement in the essential qualifications for their work; and at the same time, as all would be interpreted, to enable the President to have full information of the state of the missions, and of the men to fill them, those who were unacquainted with the English language would have a most favourable opportunity to improve in the knowledge of it.

In case of the institution of such a Conference, the missions in New-York, Baltimore, Mobile, and Philadelphia, and, if advisable, New-Orleans, might remain, as they now are, attached to the several Conferences in which they are located. And, comparatively, no inconvenience would arise from this, as the missionaries in charge are well acquainted with both languages. All the other missions being in the West, where the facilities of travelling are so great, and the fare so low, we apprehend no valid objection to the proposed Conference can be urged on the ground of the loss of time, or expense of money.

Our Indian Missions claim your particular attention. You will be put in possession of important information relative to this department of our missionary operations. It is therefore unnecessary for us to enter into details. And we judge it inexpedient, in this form of communication, to point out those agencies, either developed or concealed, which exert an influence hostile to our efforts to evangelize the Indian tribes. Our business is to detect the rise, and watch the progress, of these measures, as far as we can, and to employ all lawful and prudential means, either to remove them, or counteract their ruinous tendency.

The preaching of the Gospel of Christ, in its simplicity, purity, and power, is suitable to the condition of the whole human race, whether civilized or savage. And this adaptation is founded in the infinite wisdom and benevolence of its divine Author. But there are collateral and adventive measures which are within the province of sound Christian prudence and discretion; and therefore may be adopted and modified according to existing circumstances. A knowledge of the Indian character,—of their habits and customs,—of their tradi-

tions and prejudices,—of the relations they sustain to each other, and to the civil government of the country, is of no small importance in the adoption and execution of these measures. The education of the Indian, such as it is, teaches him to venerate age; and from his knowledge of the white man, he learns to be suspicious. And it is only by trial and acquaintance that his confidence is secured. In relation to these facts, the employment of young and inexperienced men, both in the missions and schools, and the frequent changes which hitherto have been almost unavoidable, have been unfavourable to our success. But with all these disadvantages, we have abundant cause to rejoice and take courage. We are doing a great work in the principal missions and schools, as Reports will show.

Although we have not been able to extend the missions among the people of colour in the southern and southwestern states according to our ardent desires, and the providential openings before us, for want of pecuniary means, still we rejoice that we have not been compelled to abandon the fields which we have already under cultivation; and that we have been enabled to occupy some new and very promising grounds. It is a matter of gratulation to the friends of humanity and religion, and of devout thanksgiving to God, that the unhappy excitement which, for several years, spread a dark cloud over our prospects, and weakened our hands, and filled our hearts with grief, has died away, and almost ceased to blast our labours. Confidence in the integrity of our principles, and the purity of our motives, which for a time was shaken, is restored. New and extensive fields are opening before us, and inviting us to the harvest. The conviction of the duty and benefit of giving religious instruction to servants is constantly increasing. The self-sacrificing zeal of the missionaries is worthy of the cause in which they are engaged,—the cause of humanity; the cause of the salvation of souls; the cause of God. Brethren, suffer us to beseech you, by the tender mercies of God, by the precious blood of Jesus, and by the crying spiritual wants of perishing thousands for whom he died, to strengthen the hands and encourage the hearts of your fellow-labourers, who are more directly engaged in this blessed work, by your ceaseless prayers to God for them.

We cannot but view it as a matter of deep regret, that the spiritual interests of the people of colour, in these United States, have been so long and so greatly neglected by the Christian Churches. And it is greatly to be feared, that we are not innocent in this thing. While we profess to sympathize with millions of the African race in this land, being children of the same common Father of mankind; "who has made of one blood all nations of men to dwell upon the face of the whole earth;" but who are deprived of equal civil rights and privileges with the white citizens, by the laws and institutions of the country, over which we have no control; have we not been negligent of their higher, even their eternal, interests, which we are at perfect liberty, and have the means, to promote? And, if so, is not this neglect, especially in their circumstances, a violation of the laws of our common nature, and the obligations founded in the relations we sustain to them in a common brotherhood? There is, blessed be

God, no bar in the laws of our country to prevent them from receiving religious instruction, or being gathered into the fold of God. Here, then, we have an open door. We may preach the Gospel of Christ to them, unite them in the communion of his Church, and introduce them to a participation of the blessings of her fellowship, and thus be the instruments of their preparation for the riches of the inheritance of the saints in glory. This, as ministers of Christ, is our *work*, and should be our glory and joy. [This, by the grace of God helping us, we can do; but to raise them to equal civil rights and privileges is not within our power.] Let us not labour in vain, and spend our strength for naught. In this cause we are debtors both to the bond and the free; yea, to all men. But are we, as servants of a Master whose kingdom is not of this world; discharging our obligations to the utmost extent of our ability? Have we neglected no means within our power to promote the present and eternal well-being of this numerous and needy class of our brethren? Let *facts* give the answer. From an examination of official records, it appears that there are four Annual Conferences, in which there is not a single coloured member in the Church. Eight others have an aggregate number of four hundred and sixty-three, averaging less than sixty. And taking fifteen, almost one half of the Conferences in the connection, and some of them among the largest, both in the ministry and membership, and the whole number of coloured members is but one thousand three hundred and nine, giving an average of less than ninety. It is well known that in many of these Conferences there is a numerous coloured population, and in each of them a very considerable number. It is presumed that the freedom of the people of colour, within the bounds of these Conferences, will not be urged as the cause of their not being brought under religious influence, and gathered into the fold of Christ. We are certainly not prepared to admit that a state of servitude is more favourable to the success of the Gospel, in its experimental and practical effects, than a state of freedom. Facts will clearly show that this is not the cause. In the city of Baltimore alone there are nearly four times the number of coloured people in the Church that we find in the fifteen Conferences referred to; and yet a vast majority of them are as free as they are in almost all the states embraced in these Conferences. It may be well for us to examine this subject carefully, in connection with our high responsibility.

After reviewing with careful attention the views we submitted at your last session on the subject of collegiate education, we see no cause for changing those views in any material point. But so far as facts have transpired, they have confirmed us in the correctness of the opinions we had then formed. What at that time appeared with many, and it may be with the General Conference itself, to be only doubtful in policy, will now appear in the light and force of facts, not to be resisted. What then seemed to us sound in theory, will now be presented with that kind of demonstration which is derived from the agreement of effects with their causes. We apprehend that if *accurate* and *full* reports of the financial condition of our

collegiate institutions are laid before you, as they certainly should be, it will clearly appear, as *matter of fact*, that a number of them are trembling to their foundations; and if they have not already suspended their operations and closed their doors as colleges, such a painful issue is no longer doubtful. These colleges may have had their rise and progress without your direction or superintendence; but they cannot have their decline and fall without involving your reputation, and that of the whole Church. The community at large are authorized to consider them Methodist institutions. And will it not be said that, not having *counted the cost*, we began to build, but were not able to finish? We cannot but believe that this state of things is the result of *sectional action*, without *accurate calculation* of the permanent revenue necessary to sustain such institutions. And here we beg leave to repeat, in substance, what we submitted in our former Address—That universities and colleges should never be considered as settled upon a safe and firm foundation till they are endowed with permanent funds, affording an available revenue equal to the support of their faculties. Common sense, and common experience, without any very close financial calculations, and without waiting for the painful evidence which a *failure* will afford, are sufficient to demonstrate that such institutions can never be effectually sustained, according to their true design, by a promiscuous revenue, derived from annual subscriptions and donations, at the will of the patrons. It must be evident that the only safe basis of financial calculation is the relation between assets and liabilities—*income* and *outlay*; and if the former is not *equal* to the latter, there is defect, either in the design or execution of the system. If by any measures which the General Conference can devise, and the sectional provisions and control of these institutions will admit, any number of them can be placed upon a permanent foundation, and elevated in their *real character* to what is implied in their titles, they would certainly be a very valuable acquisition to science and literature, and of great and general benefit to the Church. But, in case of their failure, a reaction will be produced, ruinous of our educational enterprise, from the effects of which it will require a long time, with great labour and expense, to recover.

The improvement of our ministry in Biblical literature and general theological science—the diffusion of the elements of useful and general knowledge among the people of our charge—and the training of the rising generation, are subjects of such vast magnitude and importance as to require our most profound regard. The events which are now transpiring in the Church and in the world, and especially in our own country, with the aspects they cast upon the future, can scarcely fail to arrest the attention of wise and good men. With such “*signs of the times*” before us, in the position which we now occupy among the Protestant Churches of Christendom, we should be unfaithful to our Master and his cause, and to the millions who look to us as their instructors in matters of Christian faith and practice, if we did not adopt measures and put forth efforts suitable to the exigencies of the times.

Perhaps no period in the history of the Church since the illustrious era of the Reformation has been distinguished by more deeply-interesting occurrences than a few of the last years. And however carefully the elements which are now in operation, both in civil and religious communities, may be analyzed, or by whatever power of association of which the human mind is capable in application to causes and effects, results may be calculated, it requires a mind which can comprehend the future as perfectly as the past to determine what will be the ultimate issues.

It cannot have escaped the observation of the evangelical Protestant Churches that these last few years have been marked with a renewed, and simultaneous, and mighty movement of Papal Rome to recover that domination and influence which she so reluctantly yielded to the champions of Scriptural truth and righteousness in the sixteenth century. Civil and ecclesiastical legislation,—arts and sciences, and literature,—have all been laid under contribution to promote the deep design. The restoration of orders which, if not extinct, had become almost powerless, the multiplication of priests, and the increase of prelatical dignitaries, are all employed in conneotional harmony, to achieve the objects of the enterprise. The establishment of schools and colleges, literary and theological, with a design to wield the mighty engine of education to mould the minds of the rising generation in conformity to the doctrines of their creed, and the forms of their worship, is no unimportant or inefficient part of that extensive system of policy which is now in operation.

The press, whose name is legion, by its issues of books and periodicals for popular reading, like the legends and ballads of other days, is made to exert an influence powerful in its combination, and certain in its results. And to give the greater security to the advancement and final success of this vast and complicated machinery, the whole must be kept in motion under the mystic veil of a subtle and false theology, and by the imposition of pompous forms and ceremonies. To cap the climax, the Holy Scriptures are denied to the mass of the people, and repudiated as the only and sufficient rule of faith and practice, and creeds, and tradition, and councils, doubtful and contradictory, are superadded to supply the defect of the inspired canon. With such a combination of powerful agencies Romanism is now labouring, not only to recover what it lost of its former supremacy in the Reformation, but also to assert and establish its monstrous pretensions in countries never subject either to its civil or ecclesiastical authority. With these weapons the Papal power has invaded Protestant communities with such success as should awaken and unite the energies of the evangelical Churches of Christ in every part of the world.

But it is not to the measures of the Papal hierarchy alone that we must look as distinguishing the period of which we speak. Countries professedly Protestant have become the theatres of transactions of the deepest interest to all Christians who would maintain the supremacy of the Holy Scriptures, and the purity and spirituality of the Church catholic, in the ministration of the word, and ordinances,

and discipline of Christ. The high assumptions of the prelatical dignitaries of the National Establishment of England, and the corresponding pretensions of "High Churchmen" in our own country, are too strongly marked as significant "signs of the times," to pass unobserved by those denominations of Christians who are without the visible pale of "the Church" urging such claims to exclusive divine rights. Were this a question of simple abstract theory only, non-conforming and dissenting Churches might very safely retire from the field, and leave the controversy to be conducted and settled by the hostile champions of either party in "the only true apostolical Church." But when the subject is viewed in its true aspect, as involving important doctrines of Scripture revelation, and results of momentous concern, not only to all Christian Churches not having derived their ministerial functions in the regular order of the pretended "divine apostolical succession," but also to millions of a fallen world, who, it is to be feared, will never be gathered into the fold of Christ, and have "the pure word of God preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same," if they are to depend on these "successors of the apostles" to convey to them such inestimable blessings, it must be considered of sufficient importance to call into requisition the united, vigorous, and persevering effort of the whole body of Protestant Christians who disclaim such high pretensions.

It is too obvious to be denied, that, if these claims can be sustained by the authority of Holy Scripture, there is no valid Christian ministry—that is, no ministry authorized and approved by Christ, or called according to his will by the Holy Ghost—which has not been instituted by the consecration of an *order* who are the regular and authorized successors of the holy apostles in an uninterrupted line of descent.

Upon the same premises it is equally certain that there is no body of Christians, by whatever name or title it may be known, which has any valid claim to be a Church, according to Christ's institution, which is not constituted by, and in connection with, a ministry receiving all its authority by virtue of this unbroken apostolic succession; and consequently, that the sacraments of Christ, administered out of this order of succession, are as invalid, not to say profane, as would have been the services, under the law which God had exclusively committed to the priesthood, had they been performed by other hands.

Now we, in common with all other nonconforming and dissenting Christians, repudiate these high and exclusive pretensions; firmly believing that they cannot be sustained by Holy Scripture, by tradition, or by any authority of the early Fathers. And whatever confidence we may have in the soundness of the faith, and genuineness of the piety, (and we rejoice to have such confidence,) both of clergy and laity in a Church which claims such exclusive right, we cannot relinquish what we believe to be our "high calling of God" to the pretensions of men, however distinguished, founded on a succession

which, we are firmly persuaded, is without authority from any institution of Christ, or his holy Apostles; and which, as we believe, Omniscience itself cannot trace.

To make the validity of the ministry of the word and ordinances of Christ depend, to say the least, upon such doubtful authority, is to unsettle, if not remove, that sure foundation of apostolic doctrine on which the Church of Christ is built. It neutralizes that fundamental truth of the Gospel revelation, that the ministry appointed and perpetuated in Christ's kingdom upon earth involves these essential doctrines:—The special calling of God by the Holy Ghost—the abiding influence of the same Holy Spirit—purity of doctrine, according to the only and sufficient *rule* of faith—a spiritual union with Christ, the living and only Head of his Church—and a life of sincere and humble obedience to his commands. The practical results of such a theory are natural and obvious.

The Holy Scriptures, as the unadulterated fountain of truth, are the surest safeguard against the prevalence of these Papal and prelatical dogmas. If the Bible is prohibited, or its defect as a rule of faith and practice maintained, as the means of giving currency to the most dangerous and fatal errors, it is the sound policy, as well as the sacred duty, of the friends of evangelical truth and godliness to use their utmost efforts to put this blessed book into as many hands as possible; and to circulate it both at home and in foreign lands to the utmost extent of their ability.

Popery fears nothing so much as the book of God in the hands of the common mass of the people. It is the "sword of the Spirit" piercing through and through, and exposing to open day its deadly errors, and its deep and hidden designs.

The exigences of the times call aloud for renewed effort on the part of the Church, and especially the ministry, to disseminate these precious oracles of God. No pains should be spared to get them into all the families to which we can have access. Our missionaries, especially such as labour in towns and cities, among seamen, in the German missions, and on foreign stations, should be well supplied with Bibles for gratuitous distribution. Our influence must be exerted in the pulpit and from the press, and by every lawful and prudent measure, till every institution of learning under our patronage or control is leavened with the word of God, and till it is universally introduced as a text-book in the common-school system of education in our country. It must be our Alpha and Omega in our studies, in our preaching, and at our family altars. A *Biblical department* in all our official journals, devoted exclusively to the *Bible cause*, might be of incalculable benefit in advancing this great interest. We suggest the inquiry whether the very large proportion of these journals now filled up with *common obituary notices*, to say nothing of the *poetical columns*, would not be more available in promoting the cause of God and truth, if these notices should, to a great extent, be omitted to give place to such a department. "The American Bible Society" has a high claim upon us in the position we now sustain among the Chris-

tian Churches, and with the means within our power to promote those grand enterprises the ultimate object of which is *the conversion of the world to God*. In this great, and benevolent, and evangelical institution, there is not a single trait of sectarianism, or denominational littleness. It is a vast catholic concern, from the aid of which no lover of Jesus, and the souls he has redeemed with his blood, has any valid cause to withhold his hand. We recommend the adoption of such measures as your wisdom may devise to bring more effectually into requisition the resources of the Church, and the people who attend our ministry in promoting the designs of the institution.

The necessity and importance of a thorough course of Biblical literature and theological science, for the improvement of our ministry, have long been felt, and the want of it seen and regretted by many of our able and most useful ministers, and by thousands of our enlightened and devoted members, and never more than at the present day.

It is a well-known fact that the Romanists were never engaged in fortifying their system, and pushing forward its designs on this ground to so great an extent as at the present time. They know the power of the priesthood, and they are determined to employ it to the best advantage. The Protestant Churches are diligently employed in the same work. But such a systematic course of study is still a desideratum in our own Church. We have already in print many invaluable books in several branches of Christian theology, and by selection and abridgment a complete course might be prepared with such an amount of labour and expense as would be light in the balance, compared with the benefits which would be derived from it. If we would contend successfully with the great and growing errors of the age, especially those to which we have alluded, and advance the triumph of the uncorrupted truth of God, it appears of the utmost importance that our ministry should be more perfectly disciplined for the great work.

If all the ministers cannot avail themselves, to any great extent, of the advantages of such a course, very many of them can, and this would be a rich compensation for all the labour and expense.

Sunday-school instruction may justly be regarded as one of the most effectual auxiliaries which we can employ for the prevention of the destructive influence of error, by preoccupying the infant mind with the germs of Scriptural truth. Although it is matter of rejoicing that a great amount of good has been accomplished by this service, it is believed that much more might be done with a system better adapted to the capacities of the subjects of instruction, and with books suitable to different classes in the several stages of improvement. Classification, for many reasons, has always been regarded as an important provision in a system of instruction, especially for children. We need not enlarge on its utility: but we are deeply impressed with the necessity and obligation of renewed and persevering effort in extending the operations of the institution, so as to embrace tens of thousands of the children of our people who have not been brought

under its salutary influence, and of revising and improving the system, both with respect to the mode of instruction, and the books to be used, so as to afford the best helps and the greatest facility in accomplishing its benevolent designs. We recommend to your deliberate attention the memorial of the Cincinnati Book Committee on this interesting subject.

JOSHUA SOULE,
ELIJAH HEDDING,
JAMES O. ANDREW,
B. WAUGH,
THOS. A. MORRIS.

New-York, May 2, 1844.

B.—ADDRESS OF THE BRITISH CONFERENCE.

To the Bishops of the M. E. Church in the United States of America:—

VERY DEAR BRETHREN,—Finding it impracticable at this time to depute a personal messenger from our body as a representative in your next General Conference of our fraternal relation to you, we have resolved to address you by letter, and in this way to maintain that friendly intercourse with you which we trust nothing will ever be permitted to interrupt or destroy. Partakers, as we are, of the same origin, the same faith, the same spiritual blessings, and, with a few external and circumstantial differences, of the same ecclesiastical discipline, we desire that we may also continue to be partakers of the benefits which spring from a free interchange of Christian fellowship. Our prayer to God is, that pure and primitive Christianity may flourish yet more abundantly among us on both sides of the Atlantic, and that “mercy unto you,” as well as unto ourselves, “and peace, and love,” may “be multiplied.”

The visit of your honoured delegate, the venerable Bishop Soule, to our country, was exceedingly welcome and gratifying to us. His kindly spirit in every season of our more private interviews with him,—the lively interest which he took in all our concerns, whether domestic or foreign,—the copious information with which he favoured us concerning the plans, proceedings, and evangelical conquests of your branch of our Lord’s universal church,—and his truly able and edifying public ministrations among us, have left an impression on our minds which time will not easily efface. Long may he be spared in life, and blessed, by our Heavenly Master, as an instrument of yet greater and more extensive good! By the care of Divine Providence, he is now returned in safety to your shores; and he will be able to supply you with intelligence of our movements, trials, and successes, far beyond what we should be able to convey in any written communication.

We should do injustice to our sentiments and feelings toward the

honoured companion of the venerable Bishop, the Rev. Thomas B. Sargent, were we not to express the satisfaction and pleasure which his visit has afforded us. His amiable spirit, ardent piety, ministerial services and intercourse, have been highly gratifying to ourselves and beneficial to those congregations of our people to whom he has proclaimed the common salvation.

Sincerely do we unite with you in thanksgivings to Almighty God, "the Father of mercies, and the God of all consolation," for the extraordinary prosperity which he has granted to the patient and self-denying efforts of his servants in the Western world. When we reflect on the magnitude of that field which you and your coadjutors are employed to cultivate,—on the number of the agents who are incessantly engaged in the work,—on the vast increase which you have the happiness annually to report,—and on the indirect influence which your efficient toil can scarcely fail to exert on other Christian communities, we rest in the satisfactory assurance that "Christ is" so widely "preached," not "in pretence," but "in truth," among large masses of redeemed human beings, whom we have not known, or are ever likely to know, in the flesh; and we "therein do rejoice, yea, and will rejoice." Our hope is that, in your case, that promise will be constantly fulfilled: "The LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for, upon all the glory shall be a defence,"—"the glory" of the LORD himself, the glory of his abiding presence and favour, "shall over all be a covering," and, therefore, a sure defence and protection.

From a careful consideration of questions which are agitated at the present time in Great Britain, and, less or more, in America also, we are constrained to adhere, with firmer tenacity, if possible, than ever, to the high principle, *that Holy Scripture is our supreme and sole authority in all matters of revealed truth.* Nor would we avow this principle merely, or plead for it in *occasional controversy*; we would, by the help of God, practically and habitually *act upon it*. It is our fervent wish that all the ministers who are connected with us should devote themselves, with growing diligence, to the prayerful study of God's own Book,—should avail themselves of every aid within their reach toward its right interpretation,—should expound it with all attainable skill, and apply it to the several classes of their hearers with calm and unflinching fidelity,—and should always have it in their power to say, in declaration of the sacred canon by which they are themselves uniformly guided, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Nor would we neglect the continual exposition and enforcement of the vital Protestant doctrine, which our fathers and we have learned from the Scriptures of God, *that sinful man can be justified, in the sight of his offended Judge, only "by grace through faith" in our Lord's atoning sacrifice.* "Nothing but this," to use the words of our revered founder, "can effectually prevent the increase of the Romish

delusion among us," whatever form that delusion may assume, and "in whatever degree it may exist." It is endless to attack, one by one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church, "the Church of England," justly calls "*the strong rock and foundation of the Christian religion*," that first drove Popery out of these kingdoms; and it is this alone can keep it out."

Man's gratuitous pardon, justification, adoption into the family of God, through faith—sealed on the heart of the penitent believer by the Holy Spirit's testimony—and, by means of that very testimony, accompanied with a divine change of heart, and, consequently, of life,—this opens to us a scheme of saving truth, most plainly taught in the Word of God, and most evidently confirmed by the experience of countless numbers in all parts of the world, who, "being justified by faith," have thus, and thus only, found "peace with God through our Lord Jesus Christ," with all its attendant and following benefits. To this doctrine, then, we would resolutely cleave. We would proclaim it in its own simplicity, apart from philosophical niceties, unprofitable distinctions, or a new vocabulary of terms; and we are persuaded that, while we do this with honest, consistent, and patient zeal, "the Lord our God" will "be with us, as he was with our fathers:" he will "not leave us, nor forsake us."

Pursuant to the same system of restoring mercy, we feel it to be our duty to press upon our hearers the importance of seeking and acquiring *a more plentiful enjoyment of God's sanctifying grace*. When they "have received Christ Jesus the Lord," by that faith which plants him in the heart, we would earnestly admonish them, in the words of the holy Apostle: "*Walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving*,"—"nourished up," as he elsewhere speaks, "in the words of faith and of good doctrine." By the gracious appointment of God, "many," even now, "run to and fro," in your land and in ours, "and knowledge is increased." For this we are unfeignedly thankful to Him with whom all light dwells. But what avails knowledge, though it be a knowledge of the plan and science of salvation itself, unless that knowledge be subordinate and auxiliary to wisdom? "The Holy Scriptures" are intended, as they are also "*able*," by the Spirit's agency, to "*make us wise unto salvation through faith which is in Christ Jesus*." Our people need more wisdom,—we need more wisdom,—in the attainment of a deeper spiritual experience, in the more skilful conduct of the Christian life, in the more sedulous cultivation and maintenance of right tempers, words, and practice. May "the God of our Lord Jesus Christ, the Father of glory, give unto" all his Church "the spirit of wisdom and revelation in the knowledge of Him!"

Yet further, we are sensible of the necessity of striving, in everything, to observe the *declared will of God*, and not to follow the law of *human expediency or accommodation*. We are, indeed, to be "made all things to all men;" but it is that we may "by all means save

some:—"every one of us" is to "please his neighbour;" but then it must be "for his good to *edification*." Temptations arise, in the present day, from established usages, from our own long familiarity with things which will not bear a close Scriptural inspection, from national prepossessions and partialities, from a fear of exciting powerful opposition, and from various other sources; and these temptations may seduce us, if we do not vigilantly guard against them, into compliances unworthy of our Christian and ministerial profession. To this danger we would be continually awake, lest we should substitute earthly in the place of heavenly motives, or, at least, injuriously mix and confound the one with the other. Ought it not to be every man's devout inquiry, "Lord, what wilt *thou* have me to do?" And ought not every Christian minister to be able to say, in the language of St. Paul's exemplary appeal to the Galatians, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Let us encourage and assist each other to perform every part of the Lord's work in the Lord's own appointed way; and let us humbly pray that he may, in no circumstance, relation, or walk of life, "leave us destitute of his mercy and his truth." We are, as we trust, right-minded in the prosecution and promotion of the sublime spiritual objects of our common Christianity; and "if in anything we be otherwise," or differently, "minded, God shall" assuredly "reveal even this unto us," if we wait on him "in simplicity and godly sincerity," and exercise an entire submission to all his pleasure.

And now, very dear brethren, we "commend you to God, and to the word of his grace, which is able to build us up," wherever our earthly lot may be cast, "and to give us an inheritance among all them that are sanctified." Your sphere of honourable and useful exertion in Christ's cause is mightily enlarged, and the numbers of those, once fugitives from God and peace, but now gathered, through your instrumentality, into the enclosure of the Church, are marvelously augmented. "The Lord God of" our "fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you."

Signed on behalf and by order of the Conference,

JOHN SCOTT, *President*.

ROBERT NEWTON, *Secretary*.

Sheffield, August 11th, 1843.

C.—ADDRESS TO THE BRITISH CONFERENCE.

To the Wesleyan Methodist Conference of Great Britain :

BELoved FATHERS AND BRETHREN,—The General Conference of the Methodist Episcopal Church in the United States of America, with great pleasure acknowledge the receipt of your kind and truly Christian epistle. And we could have been more highly gratified only by a visit of one of your number as your representative to our body. We are happy to be assured, that declining the appointment of a delegate to this Conference has arisen from urgent causes, which imply no want of interest in the well-being and progress of Methodism in this country, nor any loss of affection for the American connection. We earnestly request that a representative may be appointed by your body to meet the General Conference of 1848, when, it may be presumed, arrangements will be made to reciprocate such a demonstration of continued affection and confidence. To your fraternal and apostolical salutation we most sincerely and devoutly respond, "Grace, mercy, and peace be upon you, and upon the Israel of God."

The visit of our beloved brethren, Rev. M. Richey and the Rev. W. Case, from your missions in Upper Canada, has been peculiarly welcome to us and refreshing to our spirits. To these devoted men we wish abundant success in the vastly important field, which in the Providence of God they are called to cultivate. Their presence and their interesting communications have encouraged us greatly. And their truly apostolic spirit afforded us additional evidence that the true Wesleyan spirit still lives in the missions under your charge.

The unity of the several branches of the Wesleyan Methodists in the great elements of Christianity is as marked as it is demonstrative of the legitimacy of their succession. We rejoice in the fact, which the world looks upon with admiration, that Wesleyan Methodism, in all parts of the world, is the same in doctrine, discipline, spirit, and practice. We have "one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."

The great doctrines of justification by faith alone, and of sanctification by the Spirit alone, with us are fundamental; and our opposition to all the forms of that corrupt Christianity, which attributes saving efficacy to external rites and to ceremonies of human devising, is stern and uncompromising. The encroachments of Popery and semi-Popery, which have recently occasioned so much agitation in this country, as well as in Great Britain, have, under the good hand of our God, thus far been overruled for the greater progress and the more firm establishment of evangelical principles. We have no cause here to regret the open collision between the truth as it is in Jesus, and the false theology of those who by way of eminence denominate themselves *Catholics*. In an open and fair field, truth has nothing to fear from a conflict with error. To high and extravagant assumptions we oppose the evidence of experience—and to the traditions of men, the infallible records of truth: "What is the chaff to the wheat, saith the Lord." The vain

fancies and airy visions of the dark ages may find a place in minds of a certain class, even in the light of the nineteenth century; but the faithful preaching of the gospel of Christ—that gospel which is “the power of God and the wisdom of God”—will present a barrier in the way of their progress which they cannot ever pass. The minds of our people having been thoroughly imbued with evangelical principles, constitute an incongenial soil for the dogmas of Rome or Oxford, and hence, though our societies have been fiercely assaulted by uncatholic exclusiveness and denunciation, they have suffered little more than the mere annoyance necessarily occasioned by the ceaseless din of those who think it quite sufficient to claim apostolical descent, and to meet all arguments with an appeal to “the church.” “To the law and to the testimony. If they speak not according to their word, it is because there is no light in them.”

The labours of the last two years have been crowned with an amount of visible success unparalleled in the history of Methodism in America. God has truly honoured his chosen instrumentality with a tide of prosperity which evidently proves that he is still with his servants, and that the gospel preached by them is as it was in apostolic times, “the power of God unto salvation.” And this work of grace we judge to be deep and genuine. We have reason to thank God, that while the piety of our people is becoming more enlightened and elevated, it seems to have lost nothing of its simplicity and power.

The great doctrine of *entire sanctification* is exciting increased interest in our church. Many of our ministers and members are rejoicing in that “perfect love” which “casteth out fear,” while many others are earnestly groaning for full redemption in the blood of Jesus Christ. A holy baptism of the Spirit has fallen upon many portions of our Zion, and great multitudes are struggling into liberty. Our fervent prayer is that this great work may continue to move onward until “Scriptural holiness” shall indeed be “spread over the world.”

It has been our constant effort to preserve the simple institutions of Methodism in all their integrity. The great itinerant system, so evidently according to the apostolic pattern, and always so effective an instrument of spreading the gospel, constitutes one of those land-marks of Methodism which we feel must not be removed. Though it is a system of labour and sacrifice, it is especially suited to such a country as ours. It carries the word of life to the hamlets and cottages of the poor, and keeps pace with the march of emigration toward the setting sun. And we trust that neither the burdens of this system nor a thirst for novelty will bring in the least innovation upon the main features of a plan so wisely adjusted and so divinely sanctioned.

Next in importance to gospel doctrine and the sacraments, we consider gospel discipline to hold the highest rank in the characteristics of a church of Christ. That pastoral supervision which keeps the church free from ungodliness and heresy, is an appointment of God. And we can scarcely see the benefit of a church organization unsustained and unprotected by the guards of a godly discipline. In this we most anxiously desire to follow in the footsteps of our fathers.

In the great missionary field we have been trying to do something.

Though we have passed through a season of great pecuniary embarrassment, and have not, in every instance, seen that success of our labour which we desired, still we have been greatly owned and blessed of God in this department of labour; and what is truly encouraging, we have, by the great liberality of our people and friends, finally succeeded in liquidating the debt which has for several years borne heavily upon our missionary treasury. Our society is now unembarrassed, and of course ready to enlarge the missionary work and enter new openings.

We most sincerely congratulate you upon your success in your numerous missions. The foreign missions of the Wesleyan connection are not only highly creditable to the wisdom, zeal, and liberality of British Methodists, but an ornament to the universal church. In these vast enterprises we wish you God speed, and though we have many whitening fields for missionary labours upon our own continent, we hope the time is not far distant when we may participate directly in the efforts which are now employed for the illumination and salvation of those degraded nations and tribes upon foreign shores who sit in heathenish "darkness and in the regions of the shadow of death."

The cause of education, we trust, is still progressing. Our colleges and academies are increasingly efficient and useful, and only need more ample endowments to furnish the best means of the higher branches of education. The necessary funds we trust will not long be wanting to enable our church to place within the reach of all classes of our youth such an education as will qualify them not only for the various posts of usefulness in the church to which they may be called, but to exert a salutary influence upon the intellectual and moral condition of the country.

Finally, dear fathers and brethren, we most devoutly pray that the great Head of the church may "keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord," and while you hold on your way, and wax stronger and stronger, may your prayers and sympathies, as ever, reach to us your brethren and children in the common faith.

Signed, by order, and in behalf of the General Conference of the Methodist Episcopal Church,

JOSHUA SOULE,
ELIJAH HEDDING,
B. WAUGH,
THOS. A. MORRIS,
Bishops.

THOMAS B. SARGENT, *Secretary.*

New-York, May, 1844.

M

D.—ADDRESS OF THE CANADA WESLEYAN METHODIST
CONFERENCE.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church :

REV. FATHERS AND BRETHREN,—We beg to present to you our most respectful and grateful acknowledgments for your affectionate reception of our representatives, and for your kind and interesting Address. We also thank you for the appointment of a representative to visit us ; and while we have lamented the inability of our honoured father and old friend, the venerable Bishop Hedding, to attend our Conference once more, we have had much pleasure in receiving his excellent substitute, the Rev. Dr. Luckey, by whose valuable services and interesting communications we have been greatly edified and encouraged. Such an interchange of personal communications with you is to us most beneficial and delightful, and we earnestly hope it will be perpetuated.

We rejoice to hear of your wide-spreading and unparalleled prosperity—of the perpetuation and extension of that pure flame of religious revival which has already illuminated, and warmed, and cheered, so large a portion of the American continent, and which, more than any other event of the present century, brings us back to the holy and revival age of the primitive church. It affords us peculiar pleasure and encouragement to learn that you are so extensively and successfully, through the medium of your literary institutions, mingling science with religion, and rendering the stores of knowledge tributary to the richer treasures of religion and piety.

You will, we are persuaded, rejoice to learn, that the Canadian scion of so fruitful and flourishing a stock has not withered, or, we hope, degenerated, but has taken deep root, and is extending its branches with increasing strength and rapidity of growth over every part of Upper Canada.

Notwithstanding the pressure of the times, and the difficulties to which our peculiar situation has subjected us, we rejoice to be able to say, that our increase of members, during the last two years, has been upward of six thousand, a larger accession by nearly one half than had ever taken place in our church in Upper Canada—that there has been a proportionate increase in our missionary and other connectional funds—that we have been able to pay our venerable superannuated preachers their full salaries, and have had a surplus each year—that, during the same period, we have got our literary institution incorporated as a college, with the privileges of a university, and aided by an annual grant from the government of two thousand dollars per annum—that it is now in successful operation, and is likely to prove a most potent agency in improving the qualifications of our ministry, and in promoting the educational interests of our country. To the Giver of all good be the praise for this varied and unprecedented success in the several departments of our work !

We look back to the period of our former filial connection with you with filial feelings of affection and gratitude: To the self-sacrifice and devotion of the labourers whom you first sent into this country, and to your counsels, are we indebted beyond measure or expression; and it is our earnest prayer and aim that an apostolic succession of the spirit of our fathers and predecessors may be perpetuated among us for all generations.

Though our peculiar civil relations have rendered our connectional operations less intimately blended with yours than formerly, we are still one with you in doctrine, discipline, and spirit; and our fervent wish and prayer is, that the bonds which continue to bind us into one may never be severed or weakened.

We have appointed, as our representatives to you, our honoured brethren, the Reverends John Ryerson, Anson Green, and Egerton Ryerson, whom we commend to your kind attentions, and to whom we refer you for a more particular account of our affairs.

That your unity, happiness, and prosperity, may continue to abound more and more, is the daily and earnest prayer of your Canadian brethren and children in the church of our Lord Jesus Christ!

Signed by order, and on behalf of the Conference of "the Wesleyan Methodist Church in Canada."

ALEXANDER MAC NAB, *Secretary.*

Hamilton, Gore District, June 23, 1843.

E.—ADDRESS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH
TO THE CANADA W. M. CONFERENCE.

*To the Members of the Conference of the "Wesleyan Methodist Church
in Canada:"*

REVEREND AND DEAR BRETHREN,—We gladly embrace this favourable opportunity of expressing the high satisfaction which the presence of your representatives and your fraternal letter have afforded us. We greatly rejoice in these continued evidences that our union is not merely "in word and in tongue, but in deed and in truth." We beg to assure you that nothing shall be wanting upon our part to make it perpetual.

We cannot withhold from you our regret that we have been deprived of the presence of one of your worthy representatives, Rev. E. Ryerson, President of Victoria College, but we congratulate you upon the ability with which you have been represented by our highly-esteemed brethren, Rev. John Ryerson, President, and Rev. Anson Green, Ex-President of your Conference. It is our devout prayer that you, and our common Methodism, may long be favoured with the evangelical labours of these able and faithful ministers.

We join with you in gratitude to Almighty God for the growing

prosperity of your branch of our beloved Zion, and we have the utmost confidence that so long as we adhere to the great distinguishing doctrines of our revered founder and early fathers, *in faith and in practice*, making holiness in heart and in life *the grand central idea* of our system, the Lord will continue to honour us as the instruments of salvation to a lost and perishing world.

Your zeal and liberality in the cause of missions, in the support of the ministry, and in the cause of education, are above all praise. May the Lord reward you "a hundred fold in this life," and "in the world to come" give you "life everlasting." When our church ceases to care for the souls of the heathen and the destitute, and confines its efforts to the wants of home alone; in a word, when it ceases to carry out in practice the motto of our great founder, "The world is my parish," it will cease to be Methodism. Its "glory" will have "departed," and the world must mourn the extinction of one of the greatest moral lights with which it has ever been illuminated. We trust no branch of our beloved church will ever be thus recreant to the high and holy responsibilities devolved upon her by an unerring Providence. No, dear brethren, let us ever respond promptly to the Macedonian cry, by our prayers, our money, and our men, whether it come from the east, west, north, or south; let us even "go out" uninvited "into the highways and hedges" in search of souls, and "the blessing of them that are ready to perish" shall "come upon us."

The efficiency of your financial scheme is certainly matter of great congratulation. Though in this particular we may not rival you, be assured we shall not rejoice *the less* that you are able to do justice to those venerable men who have worn out their lives and spent their substance in devoted service to the church of God.

We need not remind you that our enemies have long desired to fix upon a church, the purity, spirituality, and usefulness of which they could not impeach, the disgrace of ignorance! It is true we had our vindication in the sound and expansive learning of our venerable Wesley and of the distinguished apostles of Methodism; and not less, perhaps, in the marked intelligence and sound common sense of the great body of our ministry and membership. But we cannot deny that in some periods of our history we have been too negligent of the *means* and *appliances* of education among our people. We rejoice to believe that this humiliating evil is fast being remedied, both among us and you, and we look forward with pleasing prospect to the time, as not far distant, (if indeed it has not already arrived,) when the facilities for acquiring sound, practical, and sanctified learning, shall be fully equal in the Methodist Church to those of any other Christian denomination. We are gratified to learn that you are taking an honourable rank in this great department of philanthropic and Christian enterprise.

Your free access to our periodicals will make it unnecessary for us to refer to the statistics of our church in any of its great departments of labour. Our greatest concern is that our *growth in grace* may keep pace with our rapid advancement in numbers, intelligence, and influence.

Devoutly praying for your continued prosperity in all the elements of an evangelical Christian communion, we are, dear brethren,

Respectfully and affectionately,

JOSHUA SOULE,
ELIJAH HEDDING,
B. WAUGH,
THOMAS A. MORRIS.

THOMAS B. SARGENT, *Secretary.*

New-York, May 28, 1844.

F.—ADDRESS OF THE GENERAL CONFERENCE TO THE EVANGELICAL ASSOCIATION.

The Delegates of the M. E. Church to the Bishops and Members of the Evangelical Association.

DEAR BRETHREN,—By the official extract from the Journals of the General Conference of the Methodist Episcopal Church of 1840, and the certificate of one of the Secretaries, herewith presented, you will perceive that we have been duly appointed delegates to your General Conference. Our first duty is to present to your body “the Christian salutations and sincere friendship” of the General Conference of the Methodist Episcopal Church, representing the ministry and membership of our whole communion. Please accept the expression of their regards, not merely as a form of words, but as coming from the heart—the offering of the soul excited by the sacred influences of friendship and religion.

You will allow us to express the hope, that it is but the commencement of a long-continued intercourse between the two connections; which shall be increasingly blessed in securing the mutual edification and comfort of both, as well as other important advantages. We are convinced that a permanently-established friendship between the Evangelical Association and the Methodist Episcopal Church would bring to bear a much greater force against the common enemies of our holy Christianity, and tend most effectually to promote the cause of pure and undefiled religion in the world.

There are numerous and strong reasons, in the opinion of many among us, why this friendly intercourse should be cultivated and constantly kept up between the two churches, and why we should combine our influence in some way “to pull down the strong holds of the devil.” The spirit of the age seems to demand a friendly co-operation of all evangelical denominations in reforming the world. The reformation of the German emigrants is a great and difficult work, and requires all the skill and strength that can be united, under God, for its accomplishment. This work meets with much opposition from various quarters. The whole concentrated influence of Popery, skillfully managed, is against it. The rationalists and the nominal professors among the Germans are agreed to oppose it. We are exactly the same in

doctrine, and very nearly the same in church government, discipline, and usages; so that in many places the Evangelical Association were for a long time denominated by the people "The German Methodists." We have precisely the same enemies of faith and practice to contend with. We believe we have the same objects in view—that is to say, the glory of God and the salvation of souls. We therefore extend to you the hand of fellowship, and ask you to unite your strength with ours, in some way that may be agreed upon, to advance the great cause of our Redeemer.

However desirable it may be that all the Germans who are *Methodists* in doctrine, experience, discipline, and usage, should be embraced in the same organization, and bear the same insignia, there may now exist too many obstacles to our union in name; but we can see no good reason why we may not be united in deed and in truth, so as to strengthen each other's hands in the great work of doing good in the world.

1st. By a publicly-acknowledged friendly relation, somewhat similar to that which in many places exists between the Lutherans and the German Reformed bodies, and which led to the joint publication of a hymn-book. Such an arrangement might be productive of much good. It might prevent our crossing each other injuriously and unnecessarily in our respective fields of labour.

2d. By publishing jointly larger standard works of our common Methodist theology, such as Wesley's Sermons, a body of systematic divinity, and a commentary on the Holy Scriptures. We are well persuaded that an arrangement could be made by which we could mutually help each other in the publication of books very efficiently, without the smallest detriment to either party. Providence has raised up among us some individuals who would be of great service in the execution of the necessary literary labours; but we could not publish such large works alone for some time to come, because the number of our German membership is so small, and, consequently, our patronage so limited.

For the last eight years the attention of the Methodist Episcopal Church has been turned, with much solicitude and most intense interest, toward the German emigrants who are making large accessions to the population of our country. This field is already white unto the harvest, and one important object of our mission to your venerable body is to engage your help, or ask for permission to help you in cultivating this interesting field of missionary labour. Our church has entered into this work, we believe, under the call and sanction of God himself—having been led on by the most distinctly-marked openings of Providence, and the force of circumstances. The signal success which has attended our labours fully justifies the belief that the hand of God is in the work, and that his blessing is upon us. Since the fall of 1838 our membership has increased from twenty-four to about 2000, raised from among the German emigrants. We have twenty-four ministers and preachers actively engaged in this department of the work. We have built fourteen houses of worship.

Multitudes of precious souls assemble statedly and worship God in

accordance with our mode, and present to him their prayers and praise, in the German language. Many of these were Romanists, who once bartered with Popish priests for the pardon of sin; but now, "being justified by faith, they have peace with God through our Lord Jesus Christ," and rejoice in hope of eternal glory. And all this has been accomplished in the short space of eight years. "This is the Lord's doings, and it is marvellous in our eyes."

We have a few societies east of the mountains; but our principal success has been in the western country. Indeed, it is in the west that the German emigrants are found in the greatest numbers. A correct estimate of their number cannot be made. It is supposed, however, that about three millions are now in our country, and these numbers are annually augmented by increasing emigration. Whole communities are looking toward the United States from the fatherland, and are preparing for a settlement in the great western valley. If the emigration continues for many years at the same rate, the Germans will form a large majority of the inhabitants of the west.

The extent of this missionary field is well known to you, dear brethren, and we hope our labours in it meet your cordial approval and best wishes. There are many difficulties in the way of the religious culture and improvement of these people. We will name a few. They, with few exceptions, have no distinct view of the gospel as a system of salvation *by faith*, and relying on the efficacy of the sacraments, appear almost entirely satisfied with the outward *forms* of religion. The great majority of the German emigrants are not only ignorant of experimental godliness, but have many positive errors existing among them. Rationalism, and other forms of infidelity, prevail to an alarming extent. The ministry they have brought with them to this country is as a whole scarcely worthy of the name, for the majority of those who sustain the sacred office throw the whole weight of their influence in opposition to evangelical truth and vital piety, producing a vast amount of prejudice, which it is difficult to overcome. Add to this, a large proportion of them are under the dominion of Popery. But notwithstanding the many obstacles in the way, there are many things to encourage us in this work. The great mass of mind found in the German emigrants is rather in a state of transition, ready to assume any shape that may be given to it, or to receive the likeness of anything that may be impressed upon it. The present period is a favourable crisis in which to bring the pure gospel system to bear upon it, that it may be transformed into the image of Christ, and "be changed from glory to glory as by the Spirit of the Lord." This favourable state in them will soon pass away. The pope is making every exertion in his power to carry out his plans, so as to secure the whole field for himself. Efforts are now making to consolidate and organize the German emigration within itself. For this purpose their periodical press, and indeed all the literature they are producing in this their adopted country, is brought to exert its influence. How important, then, that exertions be immediately made to counteract the pernicious influences that are at work among them, by supplying them in their own language with publications of an opposite character, and

with a literature that will give them the proper direction. They can all read, and are fond of books, and are sure to be more or less influenced by what they do read. We have therefore fixed upon the power of the press, as the best means of influencing them for good. We are encouraged from the German character itself to hope for success. There is certainly a marked difference in the people of different nations, and we must admit that the natural character of the people of one nation is more favourable to certain ends than that of others. The German mind seems to be so constituted as to develop a strong predisposition to religion of some kind. This is manifest in all their history, and their very errors give evidence of the same inclination. The character of a German is not to be determined by his outward appearance; that in some respects may not be the most promising, yet beneath the coarse exterior may be found an intellect of the most extraordinary strength, capable of producing thoughts and feelings of the highest order. Germans are naturally serious and ardent in their constitutional make, and whenever set right in principle and practice, they generally adhere thereto. How different are they from the emigrants we receive from some other countries? Twenty German Romanists will embrace Protestantism sooner than one from Ireland; and the success of the immortal Luther, under God, we believe, is attributable in a good degree to the character of the people to whom the doctrines of the Reformation were first preached.

We must add, that we are much encouraged from the consideration that a large portion of the German emigrants are *young men*. Many of them are thoroughly educated, and more or less promising. Several of these young men have been converted through our instrumentality, and are now able ministers of the gospel, and promise to be eminently useful in winning souls to Christ. Judging of the future from the past, we hope to see hundreds of these young emigrants successfully engaged in the work of the ministry, that the pure word of gospel truth may finally be conveyed to the whole German population of our country.

Now, dear brethren, in accordance with the important trust committed to us, as delegates of the General Conference of the Methodist Episcopal Church, we have laid before you the great enterprise in which we are engaged. We have frankly stated some of the obstacles which appear in our way, as well as some encouraging aspects of the subject, which inspire us with the hope of success through the divine aid. We now submit the whole matter of our communication to your consideration. We hope it will receive your deliberate attention; and whatever may be the result of your examinations, we respectfully request that you furnish an answer in writing, that we may lay it before our General Conference, which will assemble at New-York city in May next.

We pray that the great Head of the church may be present at your General Conference; and that his Spirit may direct you in all your deliberations, so that all your decisions may meet with his approbation, and be crowned with his blessing. And may you, and all the people of your church, be conducted in safety through the labours and

sorrows of the present life, and finally be admitted, with all the faithful of every name, to inherit eternal life in heaven, through our Lord and Saviour Jesus Christ. We remain yours, with sincere affection and esteem,

JOHN F. WRIGHT,
WM. NAST,
N. CALLENDER.

Cincinnati, Oct. 12, 1848.

G.—ADDRESS OF THE EVANGELICAL ASSOCIATION TO THE GENERAL CONFERENCE.

To Rev. J. F. Wright, Wm. Nast, and N. Callender, delegates from the M. E. Church to the General Conference of the Evangelical Association.

DEAR BRETHREN,—In compliance with your request, expressed in your address, we reply the following:—

Your friendly salutation and expression of esteem toward us were received with respect, and a sense of obligation toward you, with the sincere desire that you might not be disappointed in your expectations, that this will be only the beginning of a continued friendly relation between your church and ours. We agree fully with you, that there are strong reasons why we should endeavour to unite our mutual influence as far as practicable, in order to contend against the enemies of the cross, and for the promotion of the temporal and eternal welfare of the Germans of this country.

Although we do not bear one and the same name, nor stand in the same church fellowship, yet it will afford us pleasure to enter into such a friendly relation to you, that, without hindering or hurting each other, we can fulfil in union our important calling, and carry out the great work which is enjoined upon us.

But, in order to accomplish this end, it will be necessary that we use the greatest caution to act in unison in the administration of discipline, and reproving all that is sinful. We believe especially that it will be necessary for us to be cautious, not to take the advantage of each other if our labours meet at one place; and that neither of the two denominations should receive persons who were expelled from the other denomination on account of immoral conduct, except such persons have first made peace with their brethren, and obtained a certificate of their reconciliation.

We doubt whether it would be for our good if we should enter into such a relation as the Lutherans and German Reformed bodies bear to each other, in building jointly meeting-houses, and publishing a hymn-book. A union for the publication of useful books in the German language would be very desirable; but, inasmuch as our Book Concerns are so distant from each other, we cannot see how such a thing could be realized, except in so far that we agree to have books from each other on commission.

We are willing to get any kind of good German books which we do not possess from you, on reasonable terms, as much as we can use.

We are rejoiced at the success of your work among the Germans,

and wish you the blessing of God upon your labour in future. It shall also give us pleasure if we can in future contribute to the welfare of our German brethren, by co-operating with you, under the blessing of God, in Christian fellowship.

Our earnest prayer is, that the great Giver of all good gifts may fill us all with his Spirit, sanctify, and lead us into all truth, and finally admit us, with all the elect, into his heavenly kingdom, for the sake of his Son, Jesus Christ. Amen.

Respectfully your brethren,

JOHN SEYBERT, } *Bishops.*
JOSEPH LONG, }

ABSALOM B. SCHAFEN, *Secretary.*

Summit co., O., Oct. 25, 1843.

H.—THE PROTEST.

Protest of the Minority of the General Conference against the Action of that Body in the Case of Bishop Andrew.

In behalf of thirteen Annual Conferences of the Methodist Episcopal Church, and portions of the ministry and membership of several other Conferences, embracing nearly five thousand ministers, travelling and local, and a membership of nearly five hundred thousand, constitutionally represented in this General Conference, we the undersigned, a minority of the delegates of the several Annual Conferences in General Conference assembled, after mature reflection, impelled by convictions we cannot resist, and in conformity with the rights and usages of minorities, in the instance of deliberative assemblies and judicial tribunals, in similar circumstances of division and disagreement, *Do most solemnly, and in due form, protest* against the recent act of a majority of this General Conference, in an attempt, as understood by the minority, to degrade and punish the Rev. James O. Andrew, one of the Bishops of the M. E. Church, by declaring it to be the sense or judgment of the General Conference that he desist from the exercise of his episcopal functions, without the exhibition of any alleged offence against the laws or discipline of the church, without form of trial, or legal conviction of any kind, and in the absence of any charge of want of qualification or faithfulness in the performance of the duties pertaining to his office.

We *protest* against the act of the majority in the case of Bishop Andrew, as extra-judicial to all intents and purposes, being both without law, and contrary to law. We *protest* against the act, because we recognize in this General Conference no right, power, or authority, ministerial, judicial, or administrative, to suspend or depose a Bishop of the M. E. Church, or otherwise subject him to any official disability whatever, without the formal presentation of a charge or charges, alleging that the Bishop to be dealt with has been guilty of the violation of some law, or at least some disciplinary obligation of the

church, and also upon conviction of such charge, after due form of trial. We *protest* against the act in question as a violation of the fundamental law, usually known as the compromise law of the church, on the subject of slavery—the only law which can be brought to bear upon the case of Bishop Andrew, and the assertion and maintenance of which, until it is constitutionally revoked, is guaranteed by the honour and good faith of this body, as the representative assembly of the thirty-three Annual Conferences known as contracting parties in the premises.

And we protest against the act further, as an attempt to establish a dangerous precedent, subversive of the union and stability of the Methodist Episcopal Church, and especially as placing in jeopardy the general superintendency of the church, by subjecting any Bishop of the church at any time to the will and caprice of a majority of the General Conference, not only without law, but in defiance of the restraints and provisions of law. The undersigned, a minority of the General Conference, in *protesting*, as they do, against the late act of the majority, in the virtual suspension of Bishop Andrew, regard it as due to themselves and those they represent, as well as the character and interests of the church at large, to declare, by solemn and formal avowal, that after a careful examination of the entire subject, in all its relations and bearings, they protest as above, for the reasons and upon the grounds following, viz.:—1st. The proceeding against Bishop A. in this General Conference has been upon the assumption that he is connected with slavery—that he is the legal holder and owner of slave property. On the subject of slavery in the Methodist Episcopal Church, both as it regards the ministry and membership, we have special law, upon which the adjudication of all questions of slavery must, by intention of law, proceed. The case of Bishop Andrew, therefore, presents a simple question of law and fact, and the undersigned cannot consent that the force of circumstances, and other merely extrinsic considerations, shall be allowed to lead to any issue, except that indicated by the law and the facts in the case. In the late act of the majority, law, express law, is appealed from, and expediency in view of circumstances—relative propriety—assumed necessity, is substituted in its place as a rule of judgment. It is assumed, and the assumption acted upon, that expediency may have jurisdiction even in the presence of law—the law, too, being special, and covering the case in terms. In the absence of law, it might be competent for the General Conference to act upon other grounds; this is not disputed, nor yet that it would have been competent for the Conference to proceed upon the forms of law—but that the terms and conditions of a special enactment, having all the force of a common public charter, can be rightfully waived in practice, at the promptings of a fugitive unsettled expediency, is a position the undersigned regard, not merely as erroneous, but as fraught with danger to the best interests of the church.

The law of the church on slavery has always existed since 1785, but especially since 1804, and in view of the adjustment of the whole subject, in 1816, as a *virtual, though informal, contract of mutual com-*

cession and forbearance between the north and the south, then, as now, known and existing as distinct parties, in relation to the vexed questions of slavery and abolition;—those Conferences found in states where slavery prevailed constituting the southern party, and those in the non-slaveholding states, the northern, exceptions to the rule being found in both. The rights of the legal owners of slaves, in all the slaveholding states, are guaranteed by the Constitution of the United States, and by the local constitutions of the states respectively, as the supreme law of the land, to which every minister and member of the M. E. Church within the limits of the United States government professes subjection, and pledges himself to submit, as an article of Christian faith, in the common creed of the church. Domestic slavery, therefore, wherever it exists in this country, is a civil regulation, existing under the highest sanctions of constitutional and municipal law, known to the tribunals of the country; and it has always been assumed at the south, and relied upon as correct, that the north, or non-slaveholding states, had no right, civil or moral, to interfere with relations and interests thus secured to the people of the south by all the graver forms of law and social order, and that it cannot be done without an abuse of the constitutional rights of citizenship. The people of the north, however, have claimed to think differently, and have uniformly acted toward the south in accordance with such opposition of opinion. Precisely in accordance, too, with this state of things, as it regards the general population of the north and south, respectively, the M. E. Church has been divided in opinion and feeling on the subject of slavery and abolition, since its organization in 1784: two separate and distinct parties have always existed. The southern Conferences, in agreeing to the main principles of the compromise law in 1804 and 1816, conceded, by express stipulation, their right to resist northern interference in any form, upon the condition, pledged by the north, that (while the *whole church*, by common consent, united in proper effort for the mitigation and final removal of the evil of slavery, the north was not to interfere, by excluding from membership or ministerial office in the church persons owning and holding slaves in states where emancipation is not practicable, and where the liberated slave is not permitted to enjoy freedom. Such was the compact of 1804 and 1816, finally agreed to by the parties after a long and fearful struggle, and such is the compact now—the proof being derived from history and the testimony of living witnesses. And is it possible to suppose that the original purpose and intended application of the law was not designed to embrace every member, minister, order, and officer of the M. E. Church? Is the idea of excepted cases allowable by fair construction of the law? Do not the reasons and intendment of the law place it beyond doubt, that every conceivable case of alleged misconduct that can arise, connected with slavery or abolition, is to be subjected, by consent and contract of parties, to the jurisdiction of this great conservative arrangement?

Is there anything in the law or its reasons creating an exception in the instance of Bishops? Would the south have entered into the arrangement, or in any form consented to the law, had it been inti-

mattd by the north that Bishops must be an exception to the rule? Are the virtuous dead of the north to be slandered by the supposition that they intended to except Bishops, and thus accomplished their purposes, in negotiation with the south, by a resort to deceptive and dishonourable means? If Bishops are not named, no more are Presiding Elders, Agents, Editors—or indeed any other officers of the church, who are nevertheless included, although the same rule of construction would except them also. The enactment was for an entire people, east, west, north, and south. It was for the church, and every member of it—for the common weal of the body—and is therefore universal and unrestricted in its application; and no possible case can be settled upon any other principles, without a direct violation of this law both in fact and form. The law being what we have assumed, any violation of it, whatever may be its form or mode, is as certainly a breach of good faith as an infringement of law. It must be seen, from the manner in which the compromise was effected, in the shape of a law, agreed to by equal contracting parties, “the several Annual Conferences,” after long and formal negotiation, that it was not a mere legislative enactment, a simple decree of a General Conference, but partakes of the nature of a grave compact, and is invested with all the sacredness and sanctions of a solemn treaty, binding respectively the well-known parties to its terms and stipulations. If this be so—and with the evidence accessible who can doubt it?—if this be so, will it prove a light matter for this General Conference to violate or disregard the obligation of this *legal compromise*, in the shape of public recognized law? Allow that the present parties in this controversy cannot be brought to view the subject of the law in question in the same light, can such a matter end in a mere difference of opinion as it respects the immediate parties? The law exists in the Discipline of the church—the law is known, and its reasons are known, as equally binding upon both parties, and what is the likelihood of the imputation of bad faith under the circumstances? What the hazard, that such imputation, as the decision of public opinion, it may be from a thousand tribunals, will be brought to bear, with all the light and force of conviction, upon any act of this body, in violation of the plain provisions of long-established law, originating in treaty, and based upon the principles of *conventional compromise*?

In proportion to our love of truth, of law, and order, are we not called upon to pause and weigh well the hazard, before, as a General Conference, we incur it beyond change or remedy? The undersigned have long looked to the great *conservative law* of the Discipline on the subject of slavery and abolition, as the only charter of *connectional union* between the north and the south; and whenever this bond of connection is rendered null and void, no matter in what form, or by what means, they are compelled to regard the church, to every practical purpose, as already divided without the intervention of any other agency. By how far, therefore, they look upon the union of the Methodist Episcopal Church as essential to its prosperity, and the glory and success of American Methodism, by so far they are bound to *protest* against the late act of the General Conference in the irregular

suspension of Bishop Andrew, as not only without law, but in direct contravention of legal stipulations known to be essential to the unity of the church. And they are thus explicit in a statement of facts, that the responsibility of division may attach where in justice it belongs. The minority making this Protest are perfectly satisfied with the law of the church affecting slavery and abolition. They ask no change. They need—they seek no indulgence in behalf of the south. Had Bishop Andrew been suspended according to law, after due form of trial, they would have submitted without remonstrance, as the friends of law and order.

They except and protest, further, against the lawless procedure, as they think, in the case of Bishop Andrew, because, apart from the injustice done him and the south, by the act, other and graver difficulties, necessarily incidental to this movement, come in for a share of attention. The whole subject is, in the very nature of things, resolved into a single original question: Will the General Conference adhere to, and in good faith assert and maintain, the compromise law of the church on the vexed question dividing us—or will it be found expedient generally, as in the case of Bishop Andrew, to lay it aside, and tread it under foot? No question on the subject of slavery and abolition can be settled until the General Conference shall settle this beyond the possibility of evasion. In the present crisis, it is the opinion of the undersigned, that every Bishop of the M. E. Church, and every member of this General Conference, is especially called upon by all the responsibilities of truth and honour to declare himself upon the subject; and they deem it proper, respectfully and urgently, to make such call a part of this Protest. When so much depends upon it, can the General Conference, as the organ of the supreme authority of the church, remain silent without incurring the charge of trifling both with its interests and reputation? Law always pledges the public faith of the body ostensibly governed by it to the faithful assertion and performance of its stipulations; and the compromise law of the Discipline, partaking, as it does, of the nature of the law of treaty, and embracing, as has been seen, all possible cases, pledges the good faith of every minister and member of the Methodist Episcopal Church against saying or doing anything tending to annul the force or thwart the purposes of its enactment. The only allowable remedy of those who object to the law, is to seek a constitutional change of the law; and in failure, to submit, or else retire from the church. All attempts to resist, evade, or defeat the objects and intended application of the law, until duly revoked, must be regarded as unjust and revolutionary, because an invasion of well-defined conventional right. And the undersigned except to the course of the majority in the informal prosecution of Bishop Andrew, and the anomalous quasi suspension it inflicts, as not only giving to the compromise a construction rendering it entirely ineffective, but as being directly subversive of the great bond of union which has held the north and south together for the last forty years. Turning to the confederating Annual Conferences of 1804, and the vexed and protracted negotiations which preceded the General Conference of that year, and finally resulted in the

existing law of the Discipline, regulating the whole subject, and glancing at nearly half a million of Methodists, now in the south, who have come into the church with all their hopes and fears, interests and associations, their property, character, and influence, reposing in safety upon the publicly-pledged faith of the Methodist Episcopal Church, only to be told that this is all a dream, that a part of what was pledged was never intended to be allowed; and that the whole is at all times subject to the discretion of a dominant majority, claiming, in matter of right, to be without and above law, competent not merely to make all rules and regulations for the proper government of the church, but to govern the church without rule or regulation, and punish and degrade without even the alleged infringement of law, or the form of trial, if it be thought expedient, presents a state of things filling the undersigned with alarm and dismay. Such views and facts, without adducing others, will perhaps be sufficient to show the first and principal ground occupied by the minority in the Protest. They cannot resist the conviction that the majority have failed to redeem the pledge of public law given to the church and the world by the Methodist E. Church.

2. The undersigned are aware that it is affirmed by some of the majority, but meanwhile denied by others, and thus a mooted unsettled question among themselves, that the resolution censuring and virtually suspending Bishop Andrew, as understood by the minority, is mere matter of advice or recommendation; but so far from advising or recommending anything, the language of the resolution, by fair and necessary construction, is imperative and mandatory in form, and, unqualified by anything in the resolution itself, or in the preamble explaining it, conveys the idea plainly and most explicitly, that it is the judgment and will of the Conference that Bishop Andrew shall cease to exercise the office of Bishop until he shall cease to be the owner of slaves. "Resolved, That it is the sense of this Conference that he desist." That is, having rendered himself unacceptable to the majority, it is their judgment that he retire from the bench of Bishops, and their field of action.

No idea of request, advice, or recommendation, is conveyed by the language of the preamble or resolution, and the recent avowal of an intention to advise is, in the judgment of the undersigned, disowned by the very terms in which, it is said, the *advice* was given. The whole argument of the majority, during a debate of twelve days, turned upon the right of the Conference to displace Bishop Andrew without resort to formal trial. No one questioned the legal right of the Conference to advise; and if this only was intended, why the protracted debate upon the subject? But further, a resolution respectfully and affectionately requesting the Bishop to resign had been laid aside, to entertain the substitute under notice; a motion too to declare the resolution advisory was promptly rejected by the majority; and in view of all these facts, and the *entire* proceedings of the majority in the case, the undersigned have been compelled to consider the resolution as a mandatory judgment, to the effect that Bishop Andrew desist from the exercise of his episcopal functions. If the majority have been misun-

derstood, the language of their own resolution, and the position they occupied in debate, have led to the misconception; and truth and honour, not less than a most unfortunate use of language, require that they explain themselves.

3. We except to the act of the majority, because it is assumed that conscience and principle are involved, and require the act complained of, as expedient and necessary under the circumstances. Bishop Andrew being protected by the law of the church, having cognizance of all offences connected with slavery, such connection in his case, in the judgment of all jurisprudence, can only be wrong in the proportion that the law is bad and defective. It is not conceived by the minority how conscience and principle can be brought to bear upon Bishop Andrew, and not upon the *law* and the *church* having such law. They are obliged to believe that the law and the source from which it emanates must become the object of exception and censure before Bishop Andrew, who has not offended against either, unless the church is against the law, can be subjected to trial, at the bar of the conscience and principles of men who profess subjection and approval, in the instance both of the law and the church.

The undersigned can never consent, while we have a plain law, obviously covering an assumed offence, that the offence shall be taken, under plea of principle, out of the hands of the law, and be resubjected to the conflicting opinions and passions which originally led to a resort to law, as the only safe standard of judgment. They do not understand how conscience and principle can attach grave blame to action not disapproved by the law—express law too, made and provided in the case—without extending condemnation to the law itself, and the body from which it proceeds. The church can hardly be supposed to have settled policy and invariable custom, in contravention of law; the avowal of such custom and policy therefore, excluding from the Episcopacy any and every man, in any way connected with slavery, is mere *assumption*. No contract, agreement, decree, or purpose of this kind, is of record, or ever existed. No such exaction, in terms or by implication, was ever made by the north, or conceded by the south. No conventional understanding ever existed to this effect, so far as the south is concerned, or has been informed. That it has long, perhaps always been the purpose of the north, not to elect a slaveholder to the office of Bishop, is admitted. But as no law gave countenance to anything of the kind, the south regarded it as a mere matter of social injustice, and was not disposed to complain. The north has always found its security in numbers, and the untrammelled right of suffrage, and to this the south has not objected. The assumption, however, is entirely different, and is not admitted by the south, but is plainly negatived by the law and language of the Discipline, as explained by authority of the General Conference.

No such concession, beyond peaceable submission to the right of suffrage, exercised by the majority, will ever be submitted to by the south, as it would amount to denial of equal abstract right, and a disfranchisement of the southern ministry, and could not be submitted to without injury and degradation. If, then, the north is not satisfied

with the negative right conceded to the south by law in this matter, the minority would be glad to know what *principle* or *policy* is likely to introduce beyond the existing provisions of law. As the contingency which has occasioned the difficulty in the case of Bishop Andrew, and to which every southern minister is liable at any time, does not, and cannot fall under the *condemnation* of existing law, and he cannot be punished, nor yet subjected to any official disability, without an abuse of both right and power, on the part of this General Conference, the minority are compelled to think that the majority ought to be satisfied with the consciousness and declaration, that they are in no way responsible for the contingency, and thus, at least, allow Bishop Andrew the benefit of their own legislation, until they see proper to change it. This attempt by the majority to protect a lawless prosecution from merited rebuke, by an appeal to conscience and principle, condemning Bishop Andrew, while the law and the church, shielding him from the assault, are not objected to, is looked upon by the minority as a species of moral, we will not say legal casuistry, utterly subversive of all the principles of order and good government.

4. The act of the majority was ostensibly resorted to, because, as alleged, the church in the middle and northern Conferences will not submit to any, the slightest connection with slavery. But if connection with slavery is ruinous to the church in the north, that ruin is already wrought. Who does not know that the very Discipline, laws, and legislation of the church necessarily connect us all with slavery? All our provisional legislation on the subject has proceeded on the assumption that slavery is an element of society—a principle of action—a household reality in the Methodist Episcopal Church in the United States. It is part and parcel of the economy of American Methodism, in every subjective sense. It has given birth to law and right, conventional arrangements, numerous missions, and official trusts. Every Bishop, every minister, every member of the church is of necessity connected with slavery. Each is brother and co-member, both with slave and master, by the very laws and organization of the church.

If, then, connection with slavery is so disastrous, the only remedy is to purify the church by reorganization, or get out of it as soon as possible. And would not this aversion to slavery—would not conscience and principle, so much plead in this controversy—appear much more consistent in every view of the subject, in striking at the root of the evil, in the organic structure of the church, than in seeking its personification in Bishop Andrew, protected although he be by the law, and proceeding to punish him, by way of calling off attention from the known toleration of the same thing, in other aspects and relations?

Impelled by conscience and principle to the illegal arrest of a Bishop, because he has incidentally, by bequest, inheritance, and marriage, come into possession of slave property, in no instance intending to possess himself of such property, how long will conscience and principle leave other ministers, or even lay members, undisturbed, who may happen to be in the same category with Bishop Andrew?

Will assurances be given that the lawlessness of expediency, controlled, as in such case it must be, by prejudice and passion, will extend no further—that there shall be no further curtailment of right as it regards the southern ministry? Yet what is the security of the south in the case? Is the public faith of this body, as instanced in the recent violations of the compromise law, to be relied upon as the guarantee for the redemption of the pledge? What would such pledge or assurance be but to remind the south that any departure at all from the great conservative pledge of law, to which we appeal, was much more effectually guarded against originally, than it is possible to guard against any subsequent infringement, and to make the south feel further that disappointment in the first instance must compel distrust with regard to the future? The church having specific law on the subject, all questions involving slavery must inevitably, by intention of law, come within the purview of such special provision, and cannot be judged of by any other law or standard, without a most daring departure from all the rules and sobrieties of judicial procedure, and the undersigned accordingly except to the action of the majority in relation to Bishop Andrew, as not only without sanction of law, but in conflict with rights created by law.

5. As the Methodist Episcopal Church is now organized, and according to its organization since 1784, the Episcopacy is a co-ordinate branch, the executive department proper of the government. A Bishop of the Methodist Episcopal Church is not a mere creature—is in no prominent sense an officer of the General Conference. The General Conference, as such, cannot constitute a Bishop. It is true the Annual Conferences select the Bishops of the church, by the suffrage of their delegates, in General Conference assembled; but the General Conference, in its capacity of a representative body or any other in which it exists, does not possess the power of ordination, without which a Bishop cannot be constituted.

The Bishops are beyond a doubt an integral constituent part of the General Conference, made such by law and the constitution; and because elected by the General Conference, it does not follow that they are subject to the will of that body, except in conformity with legal right and the provisions of law, in the premises. In this sense, and so viewed, they are subject to the General Conference, and this is sufficient limitation of their power, unless the government itself is to be considered irregular and unbalanced in the co-ordinate relations of its parts. In a sense by no means unimportant the General Conference is as much the creature of the Episcopacy, as the Bishops are the creatures of the General Conference. Constitutionally the Bishops alone have the right to fix the time of holding the Annual Conferences, and should they refuse or neglect to do so, no Annual Conference could meet, according to law, and, by consequence, no delegates could be chosen, and no General Conference could be chosen, or even exist. And because this is so, what would be thought of the impertinent pretension, should the Episcopacy claim that the General Conference is the mere creature of their will? As *executive officers* as well as *pastoral overseers*, the Bishops belong to the church as such,

and not to the General Conference as one of its counsels or organs of action merely.

The General Conference is in no sense the church, not even representatively. It is merely the representative organ of the church, with limited powers to do its business, in the discharge of a delegated trust.

Because Bishops are in part constituted by the General Conference, the power of removal does not follow. Episcopacy even in the Methodist Church is not a mere appointment to labour. It is an official consecrated station, under the protection of law, and can only be dangerous as the law is bad, or the church corrupt. The power to appoint does not necessarily involve the power to remove; and when the appointing power is derivative, as in the case of the General Conference, the power of removal does not accrue at all, unless by consent of the co-ordinate branches of the government, expressed by law, made and provided in the case. When the legislature of a state, to appeal to analogy for illustration, appoints a judge or senator in congress, does the judge or senator thereby become the officer or creature of the legislature, or is he the officer or senatorial representative of the state, of which the legislature is the mere organ? And does the power of removal follow that of appointment? The answer is negative, in both cases, and applies equally to the Bishops of the Methodist Episcopal Church, who, instead of being the officers and creatures of the General Conference, are *de facto* the officers and servants of the church, chosen by the General Conference, as its organ of action, and no right of removal accrues, except as they fail to accomplish the aims of the church in their appointment, and then only in accordance with the provisions of law. But when a Bishop is suspended, or informed that it is the wish or will of the General Conference that he cease to perform the functions of Bishop, for doing what the law of the same body allows him to do, and of course without incurring the hazard of punishment, or even blame, then the whole procedure becomes an outrage upon justice, as well as law.

The assumption of power by the General Conference beyond the warrant of law, to which we object, and against which we protest, will lead, if carried into practice, to a direct violation of one of the restrictive rules of the constitution. Suppose it had been the "sense" of this General Conference, when the late communication from the Bishops was respectfully submitted to the Conference, that such communication was an interference with their rights and duties—an attempt to tamper with the purity and independence, and therefore an outrage upon the claims and dignity of the Conference not to be borne with. And proceeding a step further, suppose it had been the "sense" of the Conference that they *all* desist from performing the functions of Bishops until the "impediment" of such offence had been removed—assume this, (and, so far as mere law is concerned, no law being violated in either case, it was just as likely as the movement against Bishop Andrew,) and had it taken place, what had become of the general superintendency? If a Bishop of the Methodist Episcopal Church may, without law, and at the instance of mere party expediency, be suspended from the

exercise of the appropriate functions of his office, for one act, he may for another. Admit this doctrine, and by what tenure do the Bishops hold office? One thing is certain, whatever other tenure there may be, they do not hold office *according to law*.

The provisions of law and the faithful performance of duty, upon this theory of official tenure, afford no security. Admit this claim of absolutism, as regards right and powers on the part of the General Conference, and the Bishops of the Methodist Episcopal Church are slaves, and the men constituting this body their masters and holders. They are in office only at the discretion of a majority of the General Conference, without the restraints or protection of law. Both the law and themselves are liable and likely at any time to be overborne and trampled upon together, as exemplified in the case of Bishop Andrew. If the doctrine against which we protest be admitted, the episcopal office is, at best, but a quadrennial term of service, and the undersigned are compelled to think that a man who would *remain* a Bishop, or allow himself to be *made one*, under such circumstances, "desires a good work," and is prepared for *self-sacrifice*, quite beyond the comprehension of ordinary piety.

* As it regards Bishop Andrew, if it shall be made to appear that the action in his case was intended only to *advise* and *request* him to desist from his office, it does not in any way affect the real or relative character of the movement. When a body claiming the right to compel, asks the resignation of an officer, the request is to all official and moral purposes *compulsory*, as it loads the officer with disability, and gives notice of assumed unworthiness, if not criminality. The request has all the force of a mandate, inasmuch as the officer is by such request compelled either to resign or remain in office contrary to the known will of the majority. A simple request, therefore, under the circumstances supposed, carries with it all the force of a decree, and is so understood, it is believed, by all the world.

✓ To request Bishop Andrew to resign, therefore, in view of all the facts and relations of the case, was, in the judgment of the minority, to punish and degrade him; and they maintain that the whole movement was without authority of law, is hence of necessity null and void, and therefore not binding upon Bishop Andrew, or the minority protesting against it.

✓ 6. We protest against the act of the majority, instructing Bishop Andrew to desist from the exercise of his office, not merely on account of the injustice and evil connecting with the act itself, but because the act must be understood as the exponent of principles and purposes, as it regards the union of the north and south in the Methodist Episcopal Church, well nigh destroying all hope of its perpetuity. The true position of the parties in relation to a long-existing conventional arrangement, on the subject of slavery and abolition, has been fully under notice; and when men of years and wisdom, experience and learning—men of no common weight of character, and with a well-earned aristocracy of church influence thrown about them, assume and declare, in action as well as debate, that what a plain law of the church—the only law applicable in the case—sustained and enforced, too, by

an explanatory decree of this body, at a previous session—*decides* shall not be a disqualification for office, in any grade in the ministry—when such men, the law and decision of the General Conference notwithstanding, are heard declaring that what law provides for and protects nevertheless *always has been* and *always shall be* a disqualification, what further evidence is wanting to show that the *compromise basis of union*, from which the south has never swerved, has been abandoned both by the northern and middle Conferences, with a few exceptions in the latter, and that principles and purposes are entertained by the majority, driving the south to extreme action, in defence both of their rights and reputation? And how far the long train of eventful sequences, attendant upon the threatened result of division, may be traceable to the northern and middle Conferences, by the issue thus provoked, is a question to be settled not by us, but by our cotemporaries and posterity.

It is matter of history, with regard to the past, and will not be questioned, that now, as formerly, the south is upon the basis of the Discipline, on the subject of slavery. The minority believe it equally certain that this is not true with regard to the north proper especially. In view, then, of the unity of the Methodist Episcopal Church, which party has been, in equity, entitled to the sympathy and protection of the middle and *umpire* Conferences? those who through good and evil report have kept good faith and adhered to law, or those whose opinions and purposes have led them to seek a state of things in advance of law, and thus dishonour its forms and sanctions?

7. In proportion as the minority appreciate and cling to the unity of the Methodist Episcopal Church, they are bound, further, to except to the position of the majority, in this controversy. Allow that Bishop Andrew, without however any infringement of law, is, on account of his connection with slavery, unacceptable in the northern Conferences. It is equally known to the majority that any Bishop of the church, either violating, or submitting to a violation of the compromise charter of union between the north and the south, without proper and public remonstrance, cannot be acceptable in the south, and need not appear there. By pressing the issue in question, therefore, the majority virtually dissolve the government of the Methodist Episcopal Church, because in every constitutional aspect it is sundered by so crippling a co-ordinate branch of it as to destroy the itinerant general superintendency altogether. Whenever it is clearly ascertained that the compromise law of the church, regulating slavery and abolition, is abandoned, every Bishop, each of the venerable and excellent men who now adorn the church and its counsels, *ceases* to be a general Superintendent: the law of union, the principle of gravitation, binding us together, is dissolved, and the general superintendency of the Methodist Episcopal Church is no more!

8. The south have not been led thus to protest merely because of the treatment received by Bishop Andrew, or the kindred action of this body in other matters. The abandonment of the compromise—the official refusal by the majority, as we have understood them, to abide the arbitrament of law—is their principal ground of complaint and remonstrance. If the minority have not entirely misunderstood the

majority, the abolition and anti-slavery principles of the north will no longer allow them to submit to the law of the Discipline on the general subject of slavery and abolition; and if this be so, if the compromise law be either repealed or allowed to remain a dead letter, *the south cannot submit, and the absolute necessity of division is already dated.* And should the exigent circumstances in which the minority find themselves placed, by the facts and developments alluded to in this remonstrance, render it finally necessary that the southern Conferences should have a *separate, independent* existence, it is hoped that the character and services of the minority, together with the numbers and claims of the ministry and membership of the portion of the church represented by them, not less than similar reasons and considerations on the part of the northern and middle Conferences, will suggest the high moral fitness of meeting this great emergency with strong and steady purpose to do justice to all concerned. And it is believed that, approaching the subject in this way, it will be found practicable to devise and adopt such measures and arrangements, present and prospective, as will secure an amicable division of the church upon the broad principles of right and equity, and destined to result in the common good of the great body of ministers and members found on either side *the line of separation.*

Signed by the following delegates, viz.:—

Kentucky Conference—H. B. Bascom, Wm. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush. *Missouri*—W. W. Redman, W. Patton, J. C. Berryman, J. M. Jameson. *Holston*—E. F. Sevier, S. Patton, T. Stringfield. *Tennessee*—R. Paine, J. B. McFerrin, A. L. P. Green, T. Madden. *North Carolina*—J. T. Blake, J. Jameson, P. Deub. *Ohio*—E. W. Sehon. *Memphis*—G. W. D. Harris, S. S. Moody, W. M'Mahan, T. Joyner. *Arkansas*—J. C. Parker, W. P. Ratcliffe, A. Hunter. *Virginia*—J. Early, T. Crowder, W. A. Smith, L. M. Lee. *Mississippi*—W. Winans, B. M. Drake, J. Lane, G. M. Rogers. *Philadelphia*—I. T. Cooper, W. Cooper, T. J. Thompson, Henry White. *Texas*—L. Fowler. *Illinois*—N. C. Berryman, J. Stamper. *Alabama*—J. Boring, J. Hamilton, W. Murrah, G. Garrett. *Georgia*—G. F. Pierce, W. J. Parks, L. Pierce, J. W. Glenn, J. E. Evans, A. B. Longstreet. *South Carolina*—W. Capers, W. M. Wightman, C. Betts, S. Dunwody, H. A. C. Walker. *New-Jersey*—T. Severeign, T. Neal.

I.—DR. BASCOM'S LETTER.

Rev. Bishops Soule, Hedding, Waugh, and Morris:—

MY DEAR BRETHREN,—That part of the *Protest*, presented to the General Conference yesterday, which relates to the Bishops of the Methodist Episcopal Church maintaining the *compromise law* of the Discipline, on the subject of *slavery and abolition*, was intended as the *declaration of a principle*, to which it is the purpose of the south to adhere; but was not intended to convey the idea, that any member of the *existing bench of Bishops* was in any way delinquent with regard to the law of the church in question. If any such impression has been

made, in any quarter, it is deeply regretted. It is the opinion of the writer and signers of the *Protest* alluded to, that the Bishops addressed in this communication have, at different times, and in different forms, sufficiently *declared* themselves on the subject under notice; and so far from intending to impugn the Bishops in any way, the minority signing the *Protest* are ready at all times to endorse the purity and impartiality with which they have maintained and enforced the law and doctrine of the church, on the subject of slavery and abolition.

In behalf of the southern delegations signing the *Protest*, very truly and respectfully,

H. B. BASCOM.

New-York, June 7, 1844.

K.—REPLY TO THE PROTEST.

Report of the Committee appointed to prepare a Statement of the Facts connected with the Proceedings in the Case of Bishop Andrew.

The committee appointed to prepare a statement of the facts in the case of Bishop Andrew, and to examine the *Protest* of the minority, regret that the circumstances under which they have been compelled to act have prevented their preparing so complete a report as the importance of the subject demands. The *Protest* was not placed under their command until Friday afternoon, and immediately afterward two of the original committee had to withdraw, one of them being ill, and the other having been elected Bishop; nor were their places supplied until Saturday evening. It is under these disadvantages, and amid the pressure of important Conference business, that they have been required to prepare a document in relation to some of the most important questions that have ever engaged the attention of the church. It is believed, however, that the following statement of *law* and *facts* will be a sufficient notice of the *Protest* which has been referred to them.

As the proceedings of the General Conference in the case of Bishop Andrew were not judicial, its decision has gone forth to the public unaccompanied by the reasons and facts upon which this action was founded. This deficiency is but partially supplied by the published reports of the debate on the subject. The speakers who advocated the resolution were restrained by a praiseworthy delicacy from all avoidable allusions which might give pain to the respected individual concerned, or awaken unpleasant emotions in any quarter. It is but natural that, under these circumstances, some misunderstanding should prevail as to the merits of the case. The following statement, it is believed, contains nothing, at least so far as facts are concerned, which will not be cheerfully confirmed by all parties, and will throw light upon the true position of the authors of the *Protest*.

From the first institution of the Episcopacy of the Methodist Episcopal Church, no slaveholder has been elected to that dignity, though, in several instances, candidates, otherwise eminently fitted for the station, have failed of success solely on account of this impediment. Since the period referred to, nine Bishops have been elected, who

were natives of the United States. Of these only three have been northern men, while six were natives of slaveholding states. Not one, however, was a slaveholder; a remarkable fact, which shows very clearly, that while much more than their just claim has been conceded to the slaveholding portions of the church, a decided and uniform repugnance has, from the first, been felt and manifested to the occupancy of that high office by a slaveholder.

It is known and acknowledged by all southern brethren, that Bishop Andrew was nominated by the delegates from the South Carolina and Georgia Conferences, as a southern candidate for whom northern men might vote, without doing violence to their principles, as he was no slaveholder. Bishop Andrew himself perfectly understood the ground of his election, and often said that he was indebted to his poverty for his promotion. Since the year 1832, the anti-slavery sentiment in the church, as well as in the whole civilized world, has constantly and rapidly gained ground; and within the last year or two it has been roused to a special and most earnest opposition to the introduction of a slaveholder into the episcopal office—an event which many were led to fear, by certain intimations published in the Southern Christian Advocate, the Richmond Christian Advocate, and perhaps some other Methodist periodicals. This opposition produced the profoundest anxiety through most of the non-slaveholding Conferences. The subject was discussed everywhere, and the dreaded event universally deprecated as the most fearful calamity that ever threatened the church. Many Conferences instructed their delegates to use all possible means to avert such an evil. Other Conferences, and many thousand laymen, sent up petitions and memorials to the same effect to the present General Conference. Such was the state of sentiment and of apprehension in the northern portion of the church, when the delegates to the General Conference learned, on reaching this city, that Bishop Andrew had become a slaveholder. The profound grief, the utter dismay, which was produced by this astounding intelligence, can be fully appreciated only by those who have participated in the distressing scenes which have since been enacted in the General Conference.

When the first emotions of surprise and sorrow had so far subsided as to allow of sober thought and inquiry, it was ascertained that Bishop Andrew had been a slaveholder for several years. Soon after his election to the Episcopacy, a lady of Augusta bequeathed him a female slave, on condition that she should be sent to Liberia at nineteen years of age, if her consent to emigrate could be obtained—otherwise she was to be made as free as the laws of Georgia would permit. She refused to emigrate, has since married, and is now enjoying all the privileges provided for in the will of her former mistress:—she is, and must be, a slave—she and her children—and liable to all that may befall slaves. Another slave Bishop Andrew has inherited from the mother of his former wife, and by his recent marriage he has become the owner of (it was said on the floor of the General Conference) fourteen or fifteen more. These belonged to Mrs. Andrew in her own right before her marriage. That act, according to the laws of Geor-

gth, made them the property of Bishop Andrew, to keep or dispose of as he pleased. He conveyed them to a trustee, for the joint use of himself and wife, of whom the survivor is to be the sole owner. This conveyance was made for the security of Mrs. Andrew, and with no view either to satisfy or to mislead the opinions of the northern church. So much, at least, Bishop Andrew was understood to say to the Conference. His known integrity forbids the suspicion that he would attempt to disguise the real character of the transaction; and the fact that the earnings of the slaves, as well as the reversionary title to them, are his, demonstrates that this arrangement was not made with any view to satisfy the well-known sentiments of the church against a slaveholding Bishop. It is manifest from this statement, which is believed to be strictly correct, that Bishop Andrew's connection with slavery is—not as the Protest intimates, merely an “assumption,” but that he is the owner of slaves, in the full and proper sense of that term. His title was acquired by bequest, by inheritance, and by marriage, which are by far the most common grounds of ownership in slaves. All the usual and necessary conditions of slavery have their fulfillment in the relation of these persons to Bishop Andrew. Their labour and their earnings are subject to his control, and inure to his benefit and that of his family. They are now liable, or they may be hereafter, to be sold; they and their offspring are doomed, as the case now stands, to a bondage that is perpetual, and they are liable and likely to descend to his heirs. Beyond all reasonable doubt, the condition of Bishop Andrew's slaves will be attended, while he lives, with all the alleviations—and these are many and great—which a very benevolent and Christian master can provide. Still it must be slavery. In the view of the law of the land, and of the law of the Discipline, in all its more weighty and permanent consequences to the bondman, it is and must be slavery. It was said repeatedly on the floor of the Conference, that the deed of trust had put it quite beyond Bishop Andrew's power to free his slaves, even if there were no other obstacle. So then, should the stringent laws of Georgia against emancipation be relaxed or repealed by her next legislature, the rule of the Discipline, which would then become imperative on Bishop Andrew, could not, and would not, be satisfied, and the church must still have a slaveholding Bishop, in spite, not only of its known will, but of its standing laws.

It was the almost unanimous opinion of the delegates from the non-slaveholding Conferences that Bishop Andrew could not continue to exercise his episcopal functions under existing circumstances, without producing results extensively disastrous to the church in the north; and from this opinion the brethren of the south did not dissent. For a while the hope was entertained that the difficulty would be quietly removed by his resigning his office, which it was known he had previously desired to do. But this hope was dissipated by the intelligence that the delegates from the Conferences in the slaveholding states had been convened, and that they had unanimously advised him not to resign. Various efforts were then made in private to devise some method to relieve the case, but they all proved abortive, and

nothing remained but that it must come before the General Conference. The Bishops themselves, in their united Address to the Conference, had urged it to ascertain whether there has been any departure from the essential principles "of the general itinerant superintendency," and had declared of that superintendency that "the plan of its operation is *general, embracing the whole work in connectional order, and not diocesan, or sectional*. Consequently any division of the work into districts, or otherwise, so as to create a particular charge, with any other view, or in any order, than as a prudential measure to secure to all the Conferences the annual visits of the Superintendents, would be an innovation on the system"—that "*our superintendency must be itinerant, and not local*:"—that "it was wisely provided in the system of Methodism, from its very foundation, that it should be the duty of the Superintendents '*to travel through the connection at large*.'" The question then presented itself, how the case of Bishop Andrew could be so disposed of as to preserve this itinerant general superintendency? If the General Conference had even been disposed to evade it, the consideration of it was forced upon them by the episcopal Address itself.

A diversity of sentiment existed as to the proper method of treating the case.

Some, at least, believed—perhaps few doubted, that sufficient ground existed for impeachment on a charge of "improper conduct" under the express provisions of the Discipline. The opinion was certainly entertained in several quarters that it was "improper" for the Shepherd and Bishop of eleven hundred thousand souls either deliberately or heedlessly to place himself in direct and irreconcilable conflict with the known and cherished moral sentiments of a large majority of his vast flock. Such, however, was the prevalence of moderate counsels, that no proposal was made either to impeach or punish, and such the controlling influence of forbearance and kindness, that it is believed not one word was uttered during the entire debate of nearly a fortnight derogatory to the character, or justly offensive to the feelings, of Bishop Andrew. The transaction which had brought such distress upon the church, and threatened such extensive ruin, was dealt with merely as a fact—as a practical difficulty—for the removal or palliation of which it was the duty of the General Conference to provide. It was in this spirit, and for such ends, that the following preamble and resolution were passed:—

"Whereas, the Discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference will greatly embarrass the exercise of his office as an itinerant general Superintendent, if not in some places entirely prevent it; therefore,

"Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

J. B. FINLEY,

J. M. TRIMBLE."

The action of the General Conference was neither judicial nor punitive. It neither achieves nor intends a deposition, nor so much as a legal suspension. Bishop Andrew is still a Bishop; and should he, against the expressed sense of the General Conference, proceed in the discharge of his functions, his official acts would be valid.

Such are the facts in the case of Bishop Andrew. We now proceed to notice the law. Nearly all the objections raised in the Protest against the action of the General Conference may be reduced to two, viz., that that body has violated the *constitutional* and the *statutory* law of the church. That it has violated the constitutional law the Protest attempts to prove by representing its late action as a breach of what it calls "the compromise law of the church on the subject of slavery;" meaning, as is supposed, the section on slavery, particularly that paragraph which relates to travelling preachers. The entire language on this subject is evidently formed so as to make the impression on any reader not intimately acquainted with the history and Discipline of the Methodist Episcopal Church, that there has been some period (whether 1804 or 1816 does not clearly appear from the Protest) when the question of slavery was settled in the Methodist Episcopal Church as it was in the general government at the adoption of the federal constitution,—that "the confederating Annual Conferences," "after a vexed and protracted negotiation," met in convention, and the section on slavery "was finally agreed to by the parties after a long and fearful struggle," as "a compact," "a treaty," which cannot be altered by the General Conference until certain constitutional restrictions are removed. So that now any interference on the part of that body with the question of slavery in the southern Conferences is as unconstitutional as it is admitted would be the interference of the general government with the question in the southern states.

After the boldness with which this doctrine is advanced, and the confidence with which it is relied upon as "the first and principal ground occupied by the minority in this Protest," it will be difficult for the uninitiated to believe, that it is as unfounded in fact as it is ingenious in its "legal casuistry." It is indeed true, that the question of slavery had been long and anxiously agitated in the church, and the various General Conferences had endeavoured to adjust the matter so as to promote the greatest good of all parties; but this very fact goes to disprove the position assumed in the Protest: for as the attention of the church had been thus strongly called to the subject, if it had been the intention to guard the question of slavery by constitutional provisions, it would have been done when the church actually did meet to frame a constitution. But nothing of the kind appears. For when, in 1808, it was resolved that the General Conference instead of consisting, as before, of all the travelling elders, should be a delegated body, and when it was determined that that body (unlike the general government, which has no powers but such as are expressly conferred) should have all powers but such as are expressly taken away,—when this vast authority was about to be given to the General Conference, among "the limitations and restrictions" imposed, *there is not one word on the subject of slavery; nor was any attempt made to intro-*

duce any such restriction. The only provision anywhere established by that General Conference of constitutional force, was the general rule forbidding the buying and selling of human beings with an intention to enslave them. So that, in direct opposition to the assertion of the Protest, we maintain that the section on slavery is "a mere legislative enactment, a simple decree of a General Conference," as much under its control as any other portion of the Discipline not covered by the restrictive rules. If additional proof of the truth of this position were needed it might be adduced in the fact that that section which the Protest represents to have been settled in 1804, was not only altered at the General Conference or convention of 1808, but also at the delegated General Conferences of 1812, 1816, 1820, and 1824. And although the Protest speaks of it as "*usually known*" by the name of "the compromise act," the greater part of this General Conference have never heard either that appellation or that character ascribed to it until the present occasion.

But although this General Conference cannot admit that any portion of the section on slavery is constitutional in its character, and therefore could not under any circumstances allow the imputation of the Protest that they have violated the constitution of the church, yet they do admit that it is *law*—law too which the General Conference (though possessing full powers in the premises) has never altered except at the above periods, and then, in each instance, for the further indulgence of the south. The question then comes up, whether this General Conference, as the Protest maintains, has in effect suddenly reversed the legislation of the church, not indeed by altering the law, but by practically disregarding it. The portion of the law particularly in question is the following paragraph:—

"When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives."

This it is alleged fully covers the case of Bishop Andrew, and therefore he ought to have been left in the quiet and unquestioned enjoyment of his rights. Were it even true, that proceedings, either judicial or "extra-judicial," have been had in his case, we should not hesitate to join issue here, and maintain that this law does not protect him. The Protest asks, "Is there anything in the law or its reasons creating an exception in the instance of Bishops?" We answer, There is in both. So far as judicial proceedings are concerned, the Discipline divides the church into four classes, private members, local preachers, travelling preachers, and Bishops; and establishes distinct tribunals, and different degrees of responsibility for each. The section on slavery applies only to officers of the church, and therefore private members are not named at all, but special provision is made in the case of local and travelling preachers. How happens it that Bishops are not named at all? Are they necessarily included in the title "travelling preachers?" In common parlance they may sometimes be thus designated, but in the Discipline it is not so understood, even in regard to matters much less important than this, in evidence of which

we need only advert to the fact, that the General Conference of 1836 did not consider that the allowance of Bishops was provided for under the general title of "travelling preachers," and they therefore inserted them accordingly. To explain why no mention is made of "Bishops," it is not necessary, as the Protest supposes, "to slander the virtuous dead of the north," as if they excluded them intentionally "by a resort to deceptive and dishonourable means." It is a much more natural and reasonable explanation, that at that day, when the church could hardly tolerate slavery in any class of the ministry, "the virtuous dead" both of the north and of the south did not dream that it would ever find its way into the Episcopacy.

But though the *language* of the law does not include Bishops, yet if the "reason" and spirit of it did, we might be disposed to allow them the benefit of it. But this is not the case. The whole tenor of the Discipline of the Methodist Episcopal Church is adverse to slavery. Even the Protest has admitted (irreconcilable as the admission is with another portion of the same instrument) that, at the time of the alleged "compact," "the whole church by common consent united in proper effort for the *mitigation and final removal* of the evil of slavery." But let the Discipline speak for itself. The mildest form in which the question at the head of the section on slavery has ever been expressed, is the present, namely, "What shall be done for the *extirpation* of the evil of slavery?" And the very Conference of 1804, which enacted the so-called "compromise law," as well as that of 1800, when the paragraph relating to travelling preachers was really adopted, were each convened under a request from the preceding General Conference, that the whole church would aid that body in obtaining "full light in order to take further steps toward the *eradicating this enormous evil* from that part of the church of God to which they are united." It is obvious, therefore, that connection with slavery is tolerated no further than seems necessary. In the case of ordinary travelling preachers their appeared to be a necessity for some indulgence. They might become owners of slaves in the providence of God; the laws of the states might not allow emancipation; and they had no power to choose their own place of residence. But no such "reason" could apply to a Bishop, for he has always been allowed to live where he pleases. Again: travelling preachers encumbered with slaves labour among people similarly situated, and who would not, therefore, be likely to object to them on that account. But a Bishop, by the *constitution* of the church, is required to labour in every part of the connection; and in by far the larger portion of it the services of a slaveholding Bishop would not be acceptable. So here again the "reason" of the case does not apply to a Bishop. There is not, therefore, as the Protest so roundly asserts, any "express" or "specific law" in the case; and therefore, as the Protest itself admits, "in the absence of law it might be competent for the General Conference to act on other grounds." With the failure to prove any "specific law" authorizing a Bishop to hold slave property, the third and fourth arguments of the Protest, which are founded on this assumption, fail also.

But, perhaps, it is not so much the law of the Discipline which the

Protest claims to cover Bishop Andrew, as the law of the land. For it declares, "The rights of the legal owners of slaves in all the slave-holding states are guaranteed by the Constitution of the United States, and by the local constitutions of the states respectively, as the supreme law of the land, to which every minister and member of the Methodist Episcopal Church, within the limits of the United States government, professes subjection, and pledges himself to submit, as an article of the Christian faith, in the common creed of the church." If by this is meant that the law of the land *allows* citizens to hold slaves, it is admitted. But so also it allows them to keep theatres and grog-shops, so that this is no ground of argument. But if it mean that the law of the land *requires* citizens to keep slaves, (the only interpretation which can make the argument available,) it is denied. And until it can be shown that the Methodist Episcopal Church by its action, legislative, judicial, or executive, requires any citizen to do what the law of the land requires him not to do, it is unjust to attempt to get up popular clamour against it, as if it came in conflict with the civil authority.

This course of reasoning has been pursued thus far, not so much because it was deemed necessary for the vindication of the Conference, as to avoid sanctioning, by silence, the erroneous exposition which the Protest presents of the constitution and the law of the church. For it has been already seen that Bishop Andrew has been subjected to no trial, and no penalty has been inflicted. At present, it is plain that the Conference has done nothing to depose, or even suspend Bishop Andrew. His name will appear in official publications with those of the other Bishops, and with them he will derive his support from the funds of the church. In order to make out that the General Conference had no right to take such action as they have in Bishop Andrew's case, the authors of the Protest have been driven to the necessity of claiming for the Methodist Episcopacy powers and prerogatives never advanced before, except by those who wished to make it odious, and which have always been repudiated by its chosen champions. The Protest maintains that "the Episcopacy is a co-ordinate branch of the government;" for which no argument is adduced save this—that it is, in general, the province of Bishops to ordain Bishops. A sufficient answer to which may be found in the principle of Methodist polity, stated in the Address of the Bishops to the present General Conference, that orders (the principle applies to Bishops, though not expressly named, as well as to elders and deacons) are "conferred" by the election, and only "confirmed" by the ordination: and that when the election has been made, the Bishop "has no discretionary authority; but is under *obligation* to ordain the person elected, whatever may be his own judgment of his qualifications." And if all the Bishops should refuse to ordain the person elected by the General Conference, that body would unquestionably have the right to appoint any three elders to ordain him, as is provided "in case there be no Bishop remaining in our church." The Protest declares, that "the Bishops are, beyond doubt, an integral, constituent part of the General Conference, made such by law and the constitution." If the words "General Conference" be not a mere clerical error, the

assertion is sufficiently refuted by the answer in the Discipline to the question, "Who shall compose the General Conference?" and by the practice of the Bishops themselves, who disclaim a right to give even a casting vote, or even to speak in General Conference, except by permission. The Protest maintains that, "in a sense by no means unimportant, the General Conference is as much the *creature* of the Episcopacy, as the Bishops are the creatures of the General Conference." The proof adduced for which is, that "constitutionally the Bishops alone have the right to fix the time of holding the Annual Conferences; and should they refuse, or neglect to do so, no Annual Conference could meet according to law; and, by consequence, no delegates could be chosen, and no General Conference could be chosen, or even exist." That is to say, because, for the convenience of the Bishops in performing their tour, they are allowed to say *at what time in the year* an Annual Conference shall meet; therefore they have the power to prevent such body from meeting at all, though, from its very name, it must meet once a year!—that, by preventing the meeting of Annual Conferences, they might prevent the organization of any General Conference; and thus, escaping all accountability for their delinquencies, might continue to lord it over God's heritage, until themselves and the church should die a natural death. We can easily perceive, were this reasoning legitimate, that the Bishops might *destroy*, not only the General Conference, but the church; but are at a loss to discover how it proves that they can *create* either. We must protest against having any argument of ours adduced as analogous to this.

The Protest maintains that "the General Conference has no right, power, or authority, ministerial, judicial, or administrative," in any way to subject a Bishop "to any official disability whatever, without the formal presentation of a charge or charges, alleging that the Bishop to be dealt with has been guilty of the violation of some law, or at least some disciplinary obligation of the church, and also upon conviction of such charge, after due form of trial." To those who are not familiar with the Methodist economy, this might seem plausible. But it is, in reality, an attempt to except, from the action of a general system, those who, least of all, ought to be excepted. The cardinal feature of our polity is the itinerancy.

To sustain this system, it is essential that the classes should receive the leaders that are appointed by the preacher, that the societies should receive the preachers that are stationed over them by the Bishops, that the Annual Conferences should receive the Bishops that are sent to them by the General Conference. Unless, therefore, the utmost care be taken by those who have authority in the premises, that these parties shall severally be acceptable to those among whom they labour, there is great danger that those who are injured by such neglect may seek redress by revolutionary measures. For this reason the officers of the Methodist Church are subjected regularly to an examination unknown, it is believed, among other denominations. Not only is provision made for formal trials, in cases of crimes and misdemeanors, but there is a special arrangement for the correction of other obstructions to official usefulness. At every Annual Conference the character

of every travelling preacher is examined; at every General Conference that of every Bishop. And the object is to ascertain not merely whether there is ground for the formal presentation of charges, with a view to a regular trial; but whether there is "any objection"—anything that might interfere with the acceptance of the officer in question among his charge. And it is doctrine novel and dangerous in the Methodist Church, that such difficulties cannot be corrected, unless the person objected to be formally arraigned under some specific law, to be found in the concise code of the Discipline—doctrine not the less dangerous, because it is applied where "objections," unimportant in others, might be productive of the most disastrous consequences. Will the Methodist Church sanction the doctrine, that while all its other officers, of whatever name or degree, are subjected to a sleepless supervision; are counselled, admonished, or changed, "as necessity may require, and as the Discipline directs," a Bishop, who decides all questions of law in Annual Conferences; who, of his mere motion and will, controls the work and the destiny of four thousand ministers; who appoints and changes at pleasure the spiritual guides of four millions of souls; that the depository of these vast powers, whose slightest indiscretions or omissions are likely to disturb the harmony, and even impair the efficiency of our mighty system of operations, enjoys a virtual impunity for all delinquencies or misdoings not strictly criminal?

It is believed that an attempt to establish such an episcopal supremacy would fill not only a part, but the whole of the church "with alarm and dismay." But this doctrine is not more at variance with the genius of Methodism than it is with the express language of the Discipline, and the exposition of it by all our standard writers. The constitution of the church provides that "the General Conference shall have full powers to make rules and regulations for our church," under six "limitations and restrictions," among which the only one relating to the Episcopacy is this: "They shall not change or alter any part, or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency." As there is nothing in the restrictive rules to limit the full powers of the General Conference in the premises, so is there nothing in the special provision respecting the responsibility of a Bishop. In reply to the question, "To whom is a Bishop amenable for his conduct?" the Discipline declares, "To the General Conference, who have power to expel him for improper conduct, if they see it necessary." And this, be it remembered, is all that is said respecting the jurisdiction over a Bishop, with the exception of a rule for his trial, in the interval of a General Conference, if he be guilty of immorality. In full accordance with the plain meaning of these provisions is the language of all the standard writers on Methodist polity.

Bishop Emory—a man of whom it is no injustice to the living or the dead to say, that he was a chief ornament and light of our Episcopacy; that he brought to the investigation of all ecclesiastical subjects a cool, sagacious, powerful, practical intellect—fully sustains the positions we have assumed in behalf of the powers of the General Conference over

the Bishops of our church. He gives an unqualified assent to the following passages from the notes to the Discipline, prepared by Bishops Asbury and Coke, at the request of the General Conference: "They (our Bishops) are entirely dependant on the General Conference: "their power, their usefulness, themselves, are entirely at the mercy of the General Conference."

Dr. Emory also quotes some passages from a pamphlet, by the Rev. John Dickens, which, he says, was published by the unanimous request of the Philadelphia Conference, and may be considered as expressing the views both of that Conference and of Bishop Asbury, his intimate friend. Mr. Dickens affirms, that the Bishops derive their power from the election of the General Conference, and not from their ordination; and that the Conference has, on that ground, power to remove Bishop Asbury, and appoint another, "if they see it necessary." He affirms that Bishop Asbury "derived his official power from the Conference, and therefore his office is at their disposal"—Mr. Asbury was "responsible to the General Conference, who had power to remove him, if they saw it necessary;" "he is liable every year to be removed."

The above quotations show very clearly the sentiments of Asbury, and Coke, and Dickens on this question—men chiefly instrumental in laying the foundations of our polity.

Equally clear and satisfactory is the testimony of another venerable Bishop, who still lives, in the full exercise of his mental powers and benignant influence, to guide and bless the church,—“The Superintendents now have no power in the church above that of elders, except what is connected with presiding in the Conference, fixing the appointments of the preachers, and ordaining:”—“They are the servants of the elders, and go out and execute their commands:”—“The General Conference may expel a Bishop not only for immoral, but for ‘improper conduct,’ which means a small offence below a crime; for which not even a child or a slave can be expelled but after repeated admonitions:”—“The travelling preachers gave the Bishop his power, they continue it in his hands, and they can reduce, limit, or transfer it to other hands, whenever they see cause.” Such is the language of Bishop Hedding, who only concurs in the moderate, truly Methodist views of Bishops Asbury, Coke, and Emory.

It is believed that this statement of the facts, and the law in the case, will afford a satisfactory answer to all the positions and reasonings of the Protest; and, after having thus presented it, the majority are perfectly willing to abide “the decision of our cotemporaries, and of posterity.” They cannot, however, close these remarks, without expressing their regret that the minority, not content with protesting against the action of the General Conference, as “lawless,” as “without law, and contrary to law,” as such “a violation of the compromise law” that “the public faith of this body can no longer be relied upon as the guarantee for the redemption of the pledge,” “that there shall be no further curtailment of right as regards the southern ministry,”—that, not content with thus harshly assailing the proceedings of the General Conference, they have even refused to the Bishops, whom they have invested with such exalted prerogatives, the quiet possession of

their thoughts and feelings, but have thrown out the significant intimation, "that any Bishop of the Church, either violating, or submitting to the violation of the compromise charter of union between the north and south, without proper and public remonstrance, cannot be acceptable in the south, and need not appear there." We shall be slow to believe, that even their constituents will justify them in thus virtually deposing, not one Bishop only, but several, by a process which is even worse than "extra-judicial."

When all the law, and the facts in the case, shall have been spread before an impartial community, the majority have no doubt that they will fix "the responsibility of division," should such an unhappy event take place, "where in justice it belongs." They will ask, Who first introduced slavery into the Episcopacy? And the answer will be, *Not the General Conference.* Who opposed the attempt to withdraw it from the Episcopacy? *Not the General Conference.* Who resisted the measure of peace that was proposed—the mildest that the case allowed? *Not the majority.* Who first sounded the knell of division, and declared that it would be impossible longer to remain under the jurisdiction of the Methodist Episcopal Church? *Not the majority.*

The proposition for a peaceful separation, (if any must take place,) with which the Protest closes, though strangely at variance with much that precedes, has already been met by the General Conference. And the readiness with which that body (by a vote which would doubtless have been unanimous but for the belief which some entertained of the unconstitutionality of the measure) granted all that the southern brethren themselves could ask, in such an event, must for ever stand as a practical refutation of any assertion that the minority have been subjected to the tyranny of a majority.

Finally, we cannot but hope that the minority, after reviewing the entire action of the Conference, will find that, both in their Declaration and their Protest, they have taken too strong a view of the case: and that by presenting it in its true light before their people, they may be able to check any feelings of discord that may have arisen, so that the Methodist Episcopal Church may still continue as one body, engaged in its proper work of "spreading Scriptural holiness over these lands."

J. P. DUBBIN, *Chairman.*
Geo. PROX,
CHAS. ELLIOTT.

REFERENCE DEPARTMENT

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